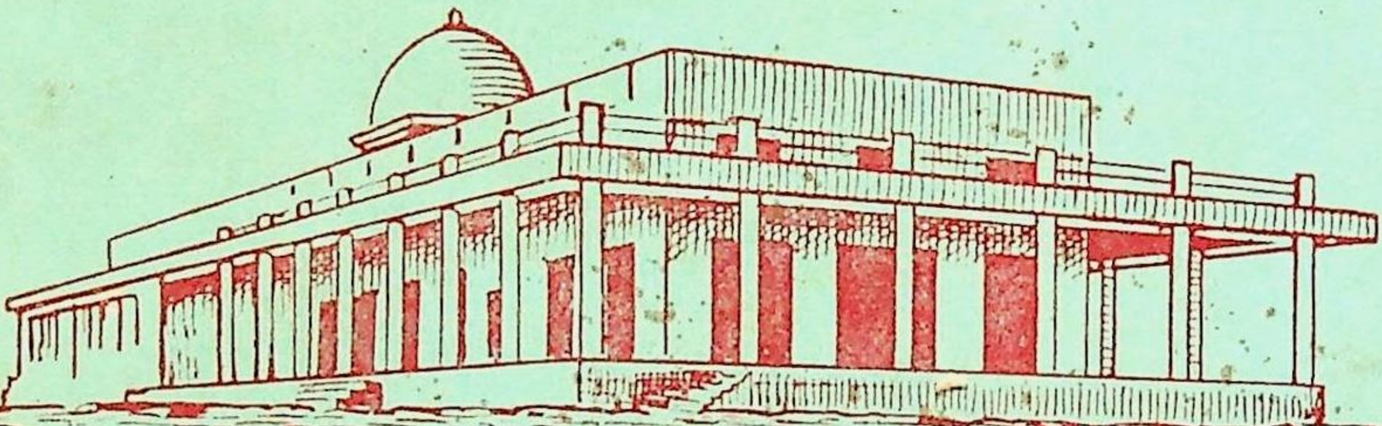
MORAL TRENDS SINCE INDEPENDENCE

(Causes of moral degeneration, if any, and steps for improvements)



Academy Of Comparative Philosophy & Religion
BELGAUM

Printer :
Vikrant Printers
200/6 Hindwadi
Belgaum:- 11

Price.
15-00

Publisher :

Academy of Comparative Philosophy & Religion
Tilakwadi (East) **Belgaum:- 590011**

Academy of Comparative Philosophy & Religion

BELGAUM.

PUBLICATIONS

1. Thus Spake Gurudev (Revised & Enlarged)	*M. S. Deshpande*	1-00
2. An Introduction to Vedic Study	*Dr. Sampurnanand*	1-50
3. Validity & Value of Religious Experience : (Seminar proceedings: 1968)		3-00
4. Problem of Evil (Seminar Proceedings : 1969)		3-00
5. The Doctrine of God (Seminar Proceedings : 1970)		5-00
6. Religion in the Changing world. (the Predicament of Man)	*Dr. P. Nagaraja Rao*	4-00
7. God Realisation; Sadhana & Effects (Seminar Proceeding : 1971)		7-00
8. Haridasas of Karnatak	*Dr. G. S. Shrinivasan*	1-50
9. The Bhagavata Purana	*Prof. Arabind Basu*	6-50
10. Critical & Constructive Aspects of Dr. R. D. Ranade's Philosophy.	*Prof. B. R. Kulkarni*	12-00
11. Summum Bonum of Life (Seminar Proceedings)		10-00
12. कर्मयोग	डॉ. ह. रा. दिवेकर	2-00
13. श्री गुरुदेव रानडे	प्रा. भा. र. मोडक व सौ. वसुधा मोडक	3-00
14. श्री ज्ञानेश्वर चरित्र	रामचंद्र नारायण सराफ	8-00
15. Moral Trends Since Independence		15-00

For Commission to Book-Sellers, Educational Institutions etc. contact -: Secretary, Gurudev Mandir, Tilakwadi East, Belgaum. 590011.

Academy of Comparative Philosophy & Religion, Belgaum.

(Founder - *Shri Gurudev R.D. Ranade, Saint of Nimbal*)

Aims and objects of the Public Trust.

To work for the spiritual unity of mankind and consequent peace and goodwill upon earth bringing together intellectual and spiritually minded persons through (1) Spiritual symposiums (2) Study and Research (3) Lectures, (4) Meetings and Conferences and (5) Religious and philosophical publications.

●○●

Contents

Preface — *Prof. K.D. Tangod* M.A.

1. Religion and Moral Values — *The Most Reverend Ignatious Lobo*, D.D. 1

2. Moral Trends since Independence-Political, Social and economic conditions and their Influence on Morals — *Smt. Shakuntala Kurtakoti*, M.A. 14

3. Influence of Education, Science and Technology on Morals — *Dr. Narain Mahishi*, M.Sc. Ph.D. F.R.I C.(London) 24

4. Political and Economic Policy and Morals Since Independence. — *Prin. B.T. Bhalerao*, M. A. 37

5. Our Moral Fall (Its cause & Cure) — *Sri M. S. Deshpande*, M.A. 44

6. Laws and Morality — *Sri V. G. Kanetkar*, I. P. (Retd) 58

7. Post-Independence Moral Trends in Indian Society — *Prof.* (*Mrs.*) *P.G. Kamat* M. A. 82

8. Moral Trends since Independence — *Sri P. R. Dubhashi*, I. A S. 96

9. Moral Trends since Independence — *Sri V. B. Naik*, M. A., LL. B. 104

10. Moral Trends since Independence — *Sri C. P. Bhishikar*, M. A. 112

11. Presidential Remarks — *Sri N. S. Metrani*, B A., LL.B. 123

Photographs :- Showing participants

Preface

Under the auspices of the 'Academy', a Seminar on the subject "Moral Trends Since Independence: Causes of Moral Degeneration, if any, and steps for Improvement" was held from 17th to 19th October 1975 in the Gurudev mandir. The decision to have this Seminar was taken in April 1975, much before the Emergency was declared. The participants were fixed and it was thought fit to hold the Seminar in spite of the Emergency. For the first time in the history of the Seminars organised by the Academy, a topic of general interest and most relevant to the present situation in India was selected. The Seminar was well attended and proved highly useful and instructive as the subject was seriously discussed by the distinguished participants, who came from different walks of life.

On October 17, 1975 the Seminar was inaugurated by His Holiness Shri Shivabasava Swamiji of Nagnur Math, Belgaum at 9-30 A.M. Shri N.S. Metrani, retired District Judge and a trustee, presided over the same Shri K.D. Sangoram, a trustee, welcomed the learned participants and other invitees. The participants were introduced by prof. K.D. Tangod and Shri G.S. Kulkarni, a trustee.

The following were the distinguished participants and the aspects of the topic dealt with by them :

1.	The Most Reverend Ignatius Lobo, D.D., Bishop of Belgaum.	Religion and Moral Values.
2.	Smt. Shakuntala Kurtkoti, M.A. Secretary, Gandhi Peace Foun-	Moral Trends since Independence. Pol-

dation, Dharwar.	litical, Social and Economic conditions and their influence on Morals.
3. Dr. Narain Mahishi, M.Sc. Ph.D. F.R.I.C. (London), Indian Institute of Science; Bangalore.	Influence of Education, Science and Technology on Morals.
4. Principal B.T.Bhalerao, M.A. Jyoti College, Belgaum.	Political and Economic Policy and Morals since Independence.
5. Shri M.S.Deshpande, M.A. Athani.	Our Moral Fall : Its Cause and Cure.
6. Shri V.G.Kanetkar, I.P. (retd.), Poona.	Laws and Morality.
7. Prof. (Mrs.) P.G.Kamat, M.A. Dhempe College, Panaji (Goa).	Post-Independence Moral Trends in Indian Society.
8. Shri P.R.Dubhashi, I.A.S. Divisional Commissioner, Belgaum.	Moral Trends since Independence.
9. Shri V.B.Naik, M.A., LL.B. Editor, Sandarshan, Bijapur.	Moral Trends since Independence.
10. Shri C.P. Bhishikar, M.A. Editor, Tarun Bharat, Poona.	Moral Trends since Independence.

Inaugurating the Seminar, His Holiness Shri Swamiji appreciated the work being done by the Academy and the idea of organising seminars. He expressed that search after Truth deserves our fullest attention as it is a means to self-realisation. Seminars such as these serve this purpose. It is only in such seminars that the problems facing the society are thoroughly discussed and the solutions to the problems suggested, helping the people to take necessary steps to improve themselves and the society.

The inaugural address was followed by a paper by the Most Reverend Ignatius Lobo, the Bishop. He observed that the moral degeneration in the post-independence India is due to the fact that Religion, being neglected, has stopped influencing the life of the people unlike in the past. He stressed the need for moral and religious education and the inculcation of moral and spiritual values to improve the situation. The individual should use his sense of judgement in private and public life and exercise free will to choose the right as against the wrong.

The afternoon session opened with the paper by Smt. Shakuntala Kurtkoti. Describing the change in the situation after independence she attributed the moral fall to the failure of our leaders in their duties and wrong priorities given in the economic planning. As a remedy to improve the situation, she suggested that we have to give up the materialistic approach to life and desire for luxuries. We have to reinstate the old spiritual values and take a pledge to respect the learned, sincere and honest people and treat them as our models.

Then Dr. Narain Mahishi submitted his paper. Giving a scientific analysis of the present situation in our country, he emphasised that physical survival is the sure basis of morality. Morality cannot be preached to the hungry. The main causes of fall in moral standards in today's India are the poverty, illiteracy and ignorance of the people as well as defective education. Industrialisation leading to material prosperity, propagation of moral ideals through education and control of ever growing population were the remedies, suggested by him for moral improvement.

On 18th October 1975, the morning session commenced with the paper presented by Principal B.T.Bhalerao. In his opinion, mankind today requires a system of morals not based on God and Religion but on reason. Even if such a system could be evolved, it need not be thought to be permanent, immutable and acceptable at all times and places. The great experiment of combining political liberty with socialist economic planning has almost ended in a disaster.

Shri M.S. Deshpande, following Principal Bhalerao, expressed his great concern over the present moral decay of the nation and contrasted it with the past spiritual glory. The main causes of the moral downfall were stated to be the gift of Independence before we were mature, the attraction of Western civilization and hatred for the high ideals and ways of life by which we stood in the past. The remedy consists in bringing about the total transformation in the attitude of our nationals. We must seek guidance from the ancient and modern Saints and Seers in this task.

In the afternoon the session was opened by Sri V.G. Kanetkar. Stating the relation between the Laws and Morality he pointed out that in the recent past in all human societies of the world crimes are on the increase. This is an index of moral degeneration. He pointed out several causes that have led to this degeneration. As remedies he suggested more rigid laws and severe punishment, a society based on the idea of equality of man, discard of the concept of God and religion, spread of the conception of 'world Citizen' and treating man as man.

Then followed a paper by Prof. (Mrs.) P.G. Kamat. She described how the British and the Moslem rule in India affected the national character of the people. Taking note of both good and bad effects of the foreign rule she traced the origin of the present utilitarian and sensation-seeking tendency to the imprint of British learning. To save ourselves from the danger which we intellectuals have already fallen in we have to re-examine our philosophy of values, she pleaded.

The morning session on 19-10-1975 began with a thought-provoking talk by Shri P.R. Dubhashi. Giving the contents of his paper in the talk, he made a searching enquiry into the present moral trends in India, especially since Independence. Giving a vivid account of the change that has come about in our approach to life he pointed out contradictions in the new morals practised by us today. The new approach is marked by a rise in the aspirations and expectations of the people, replacement of spiritual values by material values, a rat-race for acquisition of material possessions and political power. This has very seriously affected matters relating to education, family system and the relation between man and woman, leading to moral degeneration. As a remedy he stressed the need for re-establishing old religious and moral values on a rational foundation. Further he suggested that the immoral persons should be declared as social sinners and boycotted, to do which courageous efforts are necessary.

Shri V.B. Naik's paper followed Shri Dubhashi's talk. He reaffirmed the faith in spiritual values that governed the life of Indians in the past. To save ourselves from the moral crisis facing today's India serious efforts must be made to draw the attention of our people to the old values to realise which our great leaders struggled very hard in the past. In support of his stand, he quoted the utterances of great personalities like Shri Munshiji, Nehru, Gandhiji, Bertrand Russell, Alexis Carell and Paul Brunton. We must treat these as our models for our thinking and conduct.

In the afternoon, Shri C. P. Bhishikar gave an eloquent speech in Marathi, based on the contents of his paper, He reiterated the views expressed by Shri Naik. In his opinion the core of Indian culture is spirituality. We are suffering from the moral deterioration today as we have forgotten the high spiritual values for which India stands. He strongly pleaded for introducing the young children to these values and training them in the typical Indian culture through education in the family and educational institutions and thereby shielding them from the bad influence of Western materialism that is gaining ground.

Shri G.B.Pai, a representative of trading community of Belgaum, was given an opportunity to express his views on the subject at the close.

Shri N.S.Metrani, the President gave his remarks at the end. He reviewed all the ideas expressed by the learned participants and congratulated them on their fine performance. He expressed his satisfaction over the deliberations of the Seminar and described it as highly instructive and illuminating. The presidential remarks in full are printed at the end separately for the benefit of the readers.

Shri Ganpatrao Kulkarni proposed a vote of thanks to the distinguished participants and the elite public constituting the audience for participating very enthusiastically in the seminar and for making it a grand success.

The readers will find in the following pages all the papers read in the seminar. We have great pleasure in placing this book in their hands to enable them to study the papers in all details.

This book is coming out on 3rd July, the birth day of Sri Gurudev Ranade.

K.D.Tangod,

Tilakwadi-Belgaum
3-7-1976

Seminar on " Moral Trends Since Independence "

1) *Shri. C P. Bhishikar* (2) Shri N. S. Metrani (T) (3) *Shri V. G. Kanetkar* (4) Shri K. D. Sangoram (T) [5] *Shri P. R. Dubhashi* [6] *Mrs. P. G. Kamat* [7] *Shri V. B. Naik* [8] Shri J. V. Parulkar (T) Shri K. R Kulkarni

Note : Names of Participants in Italics T. denotes trustee of the " Academy "

Seminar on " Moral Trends Since Independence "

1) Shri K. R. Kulkarni (2) Shri J. V, Parulekar (T) (3) Shri K. D Sangoram (T) (4) Shri N. S. Metrani (T) (5) Shri Basavraj Swamiji 6) H. H. Shri Swamiji, Naganur Math (7) *The most Rev. Ignatius Lobo, Bishop of Belgaum* (8) *Mrs. Shakuntala kurtkoti* 9) *Principal B. T. Bhalerao* (10) *Shri V. B. Naik* (11) *Shri M. S. Deshpande* , (12) Prof. K. D. Tangod.

Note : Names of Participants in Italics. T. denotes trustee of the "Academy "

Religion And Moral Values

The Most Reverend
Ignatius Lobo.

Since Independence India has been moving at a rapid pace. Industry has made great strides. Agricultural development has resulted in the Green Revolution. Literacy has spread to small towns and even villages. Science and technolgy have not lagged behind. Our underground nuclear explosion for peaceful purposes shook not only a spot in Rajasthan, but the world. The launching of the "Aryabhata" and the Satellite Instructional Television Experiment (SITE) have heightened the promotion of education, while adding to the prestige of the nation.

Whilst material progress is gaining greater and greater momentum among us, spiritual progress has been steadily on the wane. If we look back at our spiritual heritage, we find that we have drifted far from what our forbears held sacred and inviolable. There is not amongst us the same conscious sense of religion, which prevailed in earlier days, nor is there amongst us the sense of duty to God and our fellowmen. Thirty years ago, no one doubted that chastity was a good thing, that procured abortion was a crime, that honest labour was part of life. But, to day, the pendulum has swung in the other direction, where impurity is permitted, where abortion is legalised and where honesty has been supplanted by corruption.

His Eminence Cardinal Gracias, in his book "The Decline of Public Morals," writes: "What is it then that has always been held to be a bright feature of our civilisation, appreciated alike both here and elsewhere, if not the spiritual vein that runs through our history? Aberrations in the line of the spiritual there have been–fads, fancies, superstitions; but it would be folly, while condemning these in the name of progress and science, to eliminate spiritual values. It must be confessed that the primacy of the spiritual has been a characteristic feature of our civilisation; and loyalty to our country, born of true patriotism, demands the preservation of this asset. When our leaders to-day so strongly urge the need of ethical and moral values in public life, it must be stressed that ethical and moral values cannot possibly exist in public life, unless they first exist in private life; that morality, whether private or public, cannot be divorced from religion, that a code of conduct cannot be independent of belief–fundamental belief in man's dependence on a personal Infinite Being. A religion, a code of conduct which makes man the centre of the universe and leads him to fashion God according to his own image and his own whims cannot possibly endure".

The "Times of India" (Bomby edition) of 10th August 1975, had this alarming news item. Dr. B. A. Daruvalla, noted venereologist, speaking at a Seminar on "V. D. and the Teenager" said: "The nation is in the grip of a V. D. epidemic of unparallel proportions". He added that the total number of T. B. and leprosy cases would be only a fraction of the number of V. D. cases in the country. A recent study estimated that 20 million cases are added every year, out of which more than half belong to the 15-25 age group. Promiscuity is getting out of hand among youth, not to mention older persons. Surveys have shown that syphilis and gonorrhoea are rampant among construction workers, hospital workers, transport workers, sailors and girls and women in various professions.

The Medical Termination of pregnancy, or what is commonly called Abortion, was legalised in April, 1972. This law was passed, not in response to a demand of our people, who are generally conservative and essentially tradition-bound, but because of a desperate attempt on the part of the Government to cut down the birth-rate. Abortions, which were considered illicit before, have now acquired a legal sanction. It is indeed disheartening to see that the moral fibre of politicians and law-makers has deteriorated. The whole nation is in the grip of a moral crisis. We have conveniently forgotten the moral code given us by the Father of the Nation, Mahatma Gandhi. To Gandhiji, means must justify the end, and the end can never justify the means adopted. Pandit Nehru once said: "We have been taught by our great leader, Mahatma Gandhi, that means are always important and often even more important than ends. If we forget this lesson, we do so at our peril." The scope of the civil law is, not indeed to teach morality or enforce the moral law in all its purity, but to procure the common good or the condition most suited for the realisation of human welfare.

A great deal of harm is done by indiscriminate reading. Young minds feed on pornographic literature, which easily gets into their hands. In spite of restrictions, bookshops and libraries manage to carry on a clandestine trade which has a ready market. The cinema, too, which is the most popular form of social media, is the source of a great deal of moral corruption. The censorship of films is slowly following the ethical standards of the West, where society is becoming more and more permissive. Contraceptives are made freely available in shops and stores. To avoid embarassment to the buyer, slot-machines are to be installed at railway stations and other places. Pleasure, comfort, luxury and riches have become the be-all and end-all of life. This hedonistic approach has only sown the seeds of moral degeneration in our society.

It is significant to note some relevant parts of the report made by the Committee on Religious and Moral Instruction to the Ministry of Education of the Government of India in 1959:

"It is the students of today who are to be in charge of the various departments of life tomorrow; and if they learn what real integrity is in their early years, they are not likely to go very far wrong later on. Every effort must, therefore, be made to teach students true moral values from the earliest stage of their educational life. We are not unaware of the various steps that are being taken at different educational levels towards a literacy drive, adult education and education of the handicapped. If the content of education is also enriched with moral and spiritual values, the purpose of education will have been truly fulfilled.

"Just as moral values affect the relations between man and man, so do spiritual values affect the indvidual in his relation with himself. The individual is not only a body he is also a soul. He does not live by bread alone, he wants inner peace and happiness. If he loses all spiritual values he loses the possibility of being at peace with himself. It is necessary to have some faith in things beyond the flesh, some identification with a purpose greater than oneself, in order to achieve this mental equilibrium. Unfortunately, not many pursue the good for its own sake. Just as so many of us forbear from doing wrong because of the punishment that we know would follow at the hands of the governmental authority, so must we also refrain from doing what we know is wrong, even when there is no fear of any policeman or magistrate. This can only be possible if we have faith in higher powers and in the moral basis of social organisations. A realisation of spiritual values will also prevent us from being selfish. Law, for instance, will not punish a man who passes by, and does not save a little child from being drowned in shallow water from which he could have easily saved it, for law does not lay on him the duty of doing so. If, however, we have any realisation of moral and spiritual values, we would not only save a drowning child when there is really no fear of personal danger, but would put also ourselves in positive danger in order to save and help others.

"No governmental law compels us to be charitable or generous or helpful to others. It is only the realisation of social obligations, which find their sanction predominantly in moral and spiritual values, that can lift us above our personal and mundane concerns and impel us to devote ourselves to the welfare of others. If we do not inculcate these virtues in early years, we would never be able to do so later on. Thus, while we study at school and college, we must also imbibe many virtues that only an appreciation of moral and spiritual values can give. A nation that deprives itself of these, and only concentrates on material concerns-however important and valuable they may be-would be like a body without a soul. No one knows what life holds for him. There may be much trial and suffering in store. Faith in things beyond our immediate ken will give solace and comfort; it will also strengthen us to bear our lot and to carry on our duties as courageously and cheerfully as possible. We have no manner of doubt that it is most desirable that provision should be made for the teaching of moral and spiritual values in educational institutions. We also think that it is quite feasible, and even if there are some difficulties, they must be surmounted so that this may be made practicable.

"Today when fissiparous tendencies are gaining strength and regionalism threatens to disintegrate the country into smaller units, It is all the more necessary to assert the virtues of true patriotism and to see that this is properly inculcated during the impressionable years of a student's life. Our patriotism should neither be egotistical and chauvinistic nor so limited and narrow as to exclude our duties to humanity. It should foster a burning love for the Motherland and an ardent desire for service to one's fellow-beings. Anything that helps us to behave properly towards others, is of moral value. Anything that takes us out of oneself, and inspires us to sacrifice for the good of others or for a great cause, is of spiritual value. Any system of education that does not teach us these, is not worth the name. While the need to promote a sense of patriotism is urgent, we should not over-look the importance of other loyalties. It is necessary that young people should learn during their impressionable years their duties to self, family, neighbours, other human beings, and animals.

„As we close, we are bound to say that the many ills that our world of education and our society as a whole is suffering today, resulting in widespread disturbances and dislocation of life, are mainly due to the gradual disappearance of the hold of the basic principles of religion on the hearts of the people. The old bonds that kept men together are fast loosening, and the various new ideologies that are coming to us and which we are outwardly accepting without inwardly digesting their meanings, are increasingly worsening the situation. The only cure, it seems to us, is in the deliberate inculcation of moral and spiritual values from the earliest years of our lives. If we lose these, we shall be a nation without a soul; and our attempts to imitate the outer forms of other lands, without understanding their inner meaning, or psychologically attuning ourselves to them, would only result in chaos and confusion, the first signs of which are already very distinctly visible on the horizon. Our nation of tomorrow is going to be what the young people at school, college and university today will make it. The edifice of our future entirely depends, for its beauty, dignity, utility and stability, on the foundations we lay today, in the form of the education and training that our youth receive. The New India that is in the making needs the services of us all - old and young, high and humble alike. If we neglect giving our boys and girls, our young men and young women, proper education and training, the future is dark and dismal indeed. We would regard our labour amply rewarded if, by this report, we can help, in however small a measure, in the right orientation of our scheme of education so that our educational inst tutions–from the primary village school to the largest metropolitan university - may send forth, year after year, and generation after generation, men and women fully trained and equipped to take their proper places in different departments of national activity; dan by their conduct, character and capacity, enhance the happiness and prosperity of our people, and keep the Unity, Integrity and Freedom of the country inviolate for all time to come".

What impact, we may ask, has this Report made on our educational institutions throughout the country? Has any attempt been made to instil moral and spiritual values into our youth? One has only to look back over a period of 15 years, since this Report was published, and see that our institutions have not implemented these recommendations, and our students have become more and more indisciplined. If moral science is taught at all, the teachers are ill equipped, and the time allotted is minimal. The result has been that students have shown little or no interest, and, what is more, the moral tone of our schools is low. It is time the Government, which controls education in our States, will give greater importance to moral studies and bring it on a par with other subjects.

Should our present-day civilisation be geared to fundamental principles, which are of eternal value, or should these be flexible and changeable to suit our permissive society ? The answer to this question is to be found in the acceptance of the principle of the Fatherhood of God and the Brotherhood of Man. This entails, therefore, the sacredness of the human personality as well as our relationship with other fellowmen. Hence, however much we may pursue material progress, it can never be at the expense of someone else. We can never exploit poverty, unemployment, scarcity, illiteracy in the name of progress.

Moral degradation is an abdication of one's moral responsibility, which has for its source one's own free will.

Everyone is free to choose between right and wrong, between good and evil. This freedom is the foundation of the moral code. Reward and punishment cannot apply to plants and animals, only to rational beings. Freedom of the will, along with the capacity of rational thought, constitutes the basis of the unique dignity of man.

The idea of liberty has been known through the ages. Everyone experienced it, and that was all that mattered The Greek philosopher, Aristotle, wrote : " Where we are free to act, we are also free to refrain from acting, and where we are able to say No, we are also able to say Yes." Somehow, the idea of freedom has sometimes been misunderstood, particularly in recent years. Therefore, it is best to have a clear idea of what freedom of the will really means. It is certainly not a willingness to do something for no motive at all. This would be the characteristic, not of a free man but of an insane man. For, only the latter acts for no motive or reason. It is the mark of a rational person to weigh reasons and motives and to choose the weightier one. Not all the actions of a man are free. Some are involuntary, as breathing and digesting. Even thoughts can be spontaneous and indeliberate, particularly during sleep. We can, however, render them voluntary and deliberate by an act of self-consciousness. Free will is the capacity of self- determination. The intellect apprehends something as good, and the will has the power to incline one way or other, to choose between alternative courses, to do an act or to refrain from doing it. No being can be free unless he is capable of perceiving an end, and the relation of the means to that end. For this perception of relations, intelligence is necessary, and this intelligence is the foundation and guarantee of freedom.

Why do people of every land, regardless of race or civilisation, affirm unhesitatingly that certain actions are deserving of reward and others of punishment? Why, in fact, do they reward some and punish others? Is it not because they realise that men are free to do such acts, or not to do them? If they saw that they were compelled to do them, and thus had no choice in the matter, they would have neither merit nor blame. Why did our country, like all others, confer awards for valour and gallantry in action to soldiers, sailors and airmen ? Because she saw that they were free to expose themselves to added danger to life and limb, or not to do so. Otherwise, they would be no more deserving of reward than the deserter in the heat of battle or the traitor who betrays his country.

Liberty is the basis of ethics and the indispensable condition of morality. Without it, there can be no duty, no obligation, no responsibility, no merit. To deny freedom of the will is to make morality impossible. The sense of moral obligation, of doing what we ought to do, is present in all mankind. Unfortunately, freedom is sometimes taken to mean the right to do whatever we please. Of course, we are free to do whatever we please, e. g. we can turn a revolver on ourselves or on our neighbour; we can drive the car on to the pavement or against a lamp-post. But ought we to do these things? It is on the answer to this question that peace and harmony depend. We have seen for ourselves that this type of freedom, which is another name for licence, produces only chaos, disorder and even anarchy. True freedom is the right to do whatever we ought, and this implies a goal, a purpose. It implies morality and the law of God (moral and spiritual values). True freedom is with the law, not outside it. I am free to draw a square if I give it four sides, and not a dozen. In the spiritual realm, I am truly free when I obey the law of God.

If we look back through the history of the human race, we find that no force has exercised so powerful an influence upon the life, thought, culture and civilisation of mankind as has religion. Even in countries that are underdeveloped, and races and peoples that are savages and uncivilised, religion plays a dominant role. Law, art, literature and philosophy bear the striking stamp of religion. It answers to the vital question of man: Whence have I come? Whither am I going? What is the meaning and purpose of life? How can I achieve my end? It guides us in our relations to God and our fellowmen, teaching us to walk along the path of reverence and obedience to God, and of justice and kindliness to our neighbour.

In religion, man is bound by the bond of devotion, obedience and love of God. It is the voluntary subjection of oneself to God, on whom man is conscious of being dependent and of whose powerful help he feels the need. This sense of dependence upon God, this keenly felt need of divine assistance, coupled with the conviction that he can place himself in friendly and helpful communion with God, constitute the very essence of religion. As belief in God has existed among all the races of mankind from the earliest times down to the present, so the practice of religion has been likewise universal. Whether the tribes or races be primitive in the dim past or in the present day, the fact that all practise some type of religion must be acknowledged. This practice of religion consists in belief in a Supreme Being, prayer, sacrifice and various kinds of rituals. Therefore, the history of religion proves that religion is necessary to human nature, and entirely natural. Man, by his very nature, is impelled to worship a Supreme

Being whose existence he spontaneously recognises. The only valid explanation of the universality of religion is to be found in the fact that, without it, man cannot attain complete satisfaction of the highest aspirations of his nature. It answers to the question of his intellect, to the strivings of his will and to the craving of his senses. It is only religion that can satisfy these yearnings of the intellect, will and senses of men. It is religion that convinces the intellect that man comes from God and must go to Him, and teaches him the means to attain to God as our last end. It is only in religion that the will finds the goodness and truth capable of satisfying its aspirations. It is in religious worship that man's sensible nature finds its greatest satisfaction.

If everything in the world were perfectly good, we would still need God, for all goodness comes from God. But the presence of evil makes that need more imperative. Religion, therefore, helps the individual in the proper formation of his character by supplying him with adequate incentives for the observance of the moral law. Character means that a man acts according to principles, not on motives of expediency. There is but one rule of conduct for man, and that is always to do the right thing, Knowing that God will reward the good and punish the wicked, religion makes us realise our sense of personal responsibility. Besides these blessings of religion on Individuals, it has a great value for society. It ennobles the relations between man and man by teaching that we are all children of God and therefore brothers. The implications of this are tremendous, for it destroys any distinction of race, caste and colour, and establishes equity, justice and unity among men. This forms the b for the charter of human rights.

In the last World War, a Japanese soldier was lying wounded for days in a foxhole. His leg had become a greenish muddy bloody mass of gas gangrene. The stench was awful. He was picked up by American soldiers and taken aboard a hospital ship. After the last American soldier was lifted from the operating table, the question that confronted the chief surgeon was whether he had the right to use on the hated Jap the blood plasma donated by Americans to save American life. Did he have the right to endanger his life and those of his assistants by coming in contact with the highly infectious gas gangrene ? Wasn't it their business in the war to save them and let the Jap die ? The surgeon brushed aside all these considerations and straightaway operated on the Jap, and thus saved his life. Such deeds take place only to show the beauty and sublimity of man's moral and religious sense, culminating in service, kindliness and love even for one's enemy, for all men are brothers.

Religion, which is the embodiment of moral and spiritual values, elevates and ennobles family life. It emphasizes the sacredness of marriage and stands for the permanence of the home. It stresses the duty of parents to set a good example to their children, and to train them in virtue. It keeps the family together and safeguards its sanctity. Religion is the champion of social justice, for it upholds the rights of all classes and emphasizes that the welfare of society is best attained by giving every man his due. Thus, it removes the grounds of class warfare and promotes unity and brotherhood among all men. Religion fosters a spirit of charity, mercy and philanthrophy. In short, religion offers both the individual and society the highest values of life. For, religion is the golden bond that binds the heart of man to the heart of God. OO

" Moral Trends since Independence.
Political, Social and Economic conditions and their influence on Morals "

Smt. Shakuntala Kurtkoti,
M.A.

I am very grateful to the organisers for giving me this opportunity to participate in this seminar. The topic is also very interesting to examine critically the achievements and failures during the 27 years of our independence and their influence on our life.

Twenty seven years is quite a long period and it is time to judge them critically. I feel now we are at cross roads; we have to evaluate how far the policies framed to achieve our dreams are successful.

Three factors influence these policies :
(I) Age-long traditions; (II) Prevailing mental out-look; (III) Other alternatives in the world that are applied and experimented.

These factors always interact and we have to transfigure these values to achieve the goal of unity. But these new values remain only slogans to maintain its structure, authority and legitimise the status quo and prevent change.

India attained freedom from foreign rule in August, 1947. Since then a new generation has come up.

Over a hundred years, generations of Indians grew up dreaming about freedom and striving for the attainment of freedom. They found that their needs were neglected and their urges suppressed by an alien government. This feeling was well expressed by Ravindranath Tagore. "Where the mind is without fear and the head is held high; Where the mind is led forward by thee; into ever widening thought and action, into that heaven of Freedom, my father, let my country awake."

The aim of the freedom struggle was to end foreign rule and to attain political independence. It was also to bring about basic improvements in the economic and social conditions of the masses by putting an end to poverty, ignorance, superstition and disease and by creating conditions for rapid economic advancement of the Indian people. The national plans which were drafted during 1930 's represented the dreams of the people. But when we did get freedom, because of partition we were a maimed nation. Suddenly we were faced with the refugee problems of nearly 7 million people. We were deprived of good fertile lands. To achieve the goal of eradication of poverty and lift the people from the backwardness called for the mobilisation of the resources, meticulous planning and an effort on fronts. The people had to be aroused and involved in the new struggle for economic emancipation and also processes of governance . This called for a basic reform in the social and political system that had grown under centuries of foreign and feudal rule. We decided to look upon religion only as a matter of personal faith and abolished all legal forms of discrimination on the ground of either creed, caste, colour, language or sex and to build up India as a nation on the foundation of human equality and brotherhood.

The constitution guaranteed equal rights to all citizens and gave the vote to every citizen. Through five-year plans, we tried to achieve many things in different fields-Agriculture, Industries and welfare activities.

Now, we have to review and ponder over whether what we have achieved is really an achievement, and over the problems that have arisen through the policy of the planning and also whether the direction is right one. We are still far from the economic and social goals set out in our Constitution.

1) We started industrialising the country instead of giving more importance to our basic industry of agriculture and local crafts-cottage and village industris. This led to growing demand for our requirements of foreign raw materials, know-how, machinery and created perennial problem of finding foreign exchange.

2) There has been a big rise in non-developmental expenditure on police, army, administration and welfare activities like health and education. This did not create employment with corresponding increase in production.

3) In the meanwhile, we had to face wars with Pakistan, China and then also Bangladesh problem. The comprehensive defence problem put a severe strain on our economy and our resources. New industries were created for producing defence material which cannot find its way into the consumer market. All these factors had a depressing effect on our economic, political and social life.

4) The natural calamities like famines, wet and dry, also led to slump. The failure in the agricultural prosperity affects the whole economic life. It resulted in unemployment, strikes, soaring prices of food grains. The expenditure on various schemes shot up. We took holiday in implementing "Planning".

At the time of independence, India was a nation of 34 crores. Now it is a nation of 60 crores. We have only 2% of the total land mass of earth. 2% of land mass is holding 14% of the world's population. The demand for bare necessities is increasing and as a result increase in the production of the basic needs is nullified. It has affected our savings and investments.

The industrial development has created regional imbalances. Due to the population explosion and regional disparities, competition in securing jobs expresses in language conflicts and slogans like jobs for the sons of the soil converted into powerful demands for reservation of jobs, for the local people.

Over-population, scarcity of jobs, regional imbalances and the walls built round every State to deny entry to the non-residents, seeking a livelihood, tend to produce a feeling of alienation of one group of Indians from other groups.

The constitutional right of every Indian to settle in any part of the country is being eroded. The principle of equal and common citizenship is being negated in practice. The politics of scarcity is destroying our goal of building up a secular, modern, liberal State and damaging our sense of solidarity. In the linguistic States also separatist movements are going on between backward and advanced regions.

For any scheme or project a tug of war commences for locating it. The delays in execution of reforms have also led to growing cost of the project and tensions in the society. Wrong estimates have also created problems. For instance, expanding the engineering colleges with an estimation that we would need more engineers, proved disastrous and unemployment of engineers continued.

In developed countries, the technology is advancing at a fantastic rate but in a developing country like ours, we remain behind and we have to import know-how.

In this race in industrialising the country, a new class of elite has come into being and has exploited the fruits of the economic development and has the advantage of imitating. Western way of life. This class has also developed some prestige symbols, and the society has developed new castes based on these symbols.

The present economic situation of India may be summed up as follows:-
600 million people are in great economic stress. Only 15% i. e. 90 millions of the population possess any considerable property of 15 acres or more of land or with a monthly income of Rs.1000/-, with a family of 6 members, three full meals, roomy and decent housing, six or more sets of clothes and an average life expectancy of 60 years. 20% i.e. 120 millions have medium level properties-5 acres of land, monthly income of Rs. 500 and more and family of 8 members with opportunities for high school education, 2 meals a day, nonroomy and unhygienic tiled housing, 4 sets

of clothes and a life expectancy of 5o years. Another 20% (12mlns) have up to 2 acres of land, are the unskilled factory workers with a monthly income of Rs 300, with a family income of Rs. 300/-, with a family of 8 members with middle school educational opportunities. They live in narrow two room-family houses, eat one full meal and a half everyday, have two extra sets of clothes to wear and expect to live up to 40 years in all. 40% (240 mlns) have no lands at all. They work as tenanted cultivators and receive a maximum mothly income of Rs. 200/- for a family of 7. Elementary schooling is the horizon of their educational aspiration and opportunity. They live in howel-like single room huts. They eat one full meal a day, have one set of clothes. Average life expectancy is 30.

5% (30 mlns) consists of beggars, wandering religious mendicants and homeless who survive on alms and charity. The annual per capita income is Rs. 325/- The average life expectancy is 40. The average calories in-take food is 1500, just half of the normal. The food of 90% of people is deficient or lacking in protein nutrients. 85% of the population spend the 80 to 100% of their income on food. The prices of food and essential commodities have gone up by 300%. This inflation in prices has reduced the meagre food intake of all except 15% of the population, by at least half a meal. This means 45% of the population is brought to the starvation line. The gaps and inequalities between rich and poor have widened; but the rich are not very rich either. Very rich are handful. They are high ranking officials, doctors, engineers, whole-sale businessmen, high court judges etc. On the surface, the problems which India faces are: insufficient and malnutritious food, over-population and over-crowding of cities and houses, unhygienic housing, uneployment, maldistribution of income and essential commodity; but these are only symptoms.

The governments place all the blame for their failures on the people of the opposition parties, but they have the mistakes and are also to blame.

The main mistake relates to the kind and manner of economic planning. It is city oriented and has dislocated the villages where 80% of the population lives. The planning was directed to big industries. It was disjoined from rhe realities of the situation. The big industries improvised cities or unplanned conglomeration of new population which means a neglect of agriculture. It carried out exploitative policies over villages and agriculture. Now, the villages were to provide cheap raw materials for those industries and food and buy the costly products finished in the cities. The size of the industry had to do with the location and price fixing. The industries are running with a profit motive. It exploits need of the people or creates the need in the market. The consumer economy is imposed on starved nation. The industrially oriented economy has created more unemployment than employment and unproductive employment in the form of the white collar jobs.

The system of education is the continuation of the white collar, job-oriented direction. The mechanism of distribution is the most neglected area in the planning. Controls on licensing of fair price shops is the only mechanism but the effect of control has been the mushrooms of hoarding, black marketing and tax evading activities. Government-controlled shops and godowns have turned into black markets. Now, there is white collar of the middle men in distribution also.

The failure of all economic planning has been due to its political leaning and ideological character. The capture and retention of power has been a strong motivation in the whole process of planning. The power motivation in politics has been a parallel to the profit motivation in economy. privatisation of power is the main denominator. It refuses to share power and to be equal. Thus the democracy and socialism have proved incompatible. The opposition parties also play the same game.

In India, we are imitating the life-style of modern industrial society, where primary emphasis is on ephemeral satisfaction and a gross neglect of eternal good. Real needs of human beings are limited and must be met, but when the wants tend to be unlimited and cannot be met they must be resisted with utmosi determination. Only by reduction of wants to needs, can resources for genuine progress be freed. They cannot be founded on foreign aid. They cannot be mobilised via the technology of the affluent society which is immensely capital intensive and labour saving and is dependent on an elaborate infrastructure, which is itself enormously expensive. The uncritical transfer of technology is placing emphasis on ephemeral satisfactions. It is advantageous and profitable to a small minority of the rich but increasing the miseries of the poor. The resources for genuine progress can be found only by a life-style of " Culture of poverty ". This culture emphasises frugal living in terms of ephemeral goods. It means adherence to simplicity, conscious avoidance of any unnecessary elaborations and rejection of luxury. This makes it possible to enjoy a high standard of living as a reward.

When there is emphasis on ephemeral goods, always there is preference for mass production. The human factor is eliminated. In a poor country like India, the resources cannot be properly used. The creativity remains untapped. This is why Gandhiji insisted that it is not mass production but only production by the masses that can do the trick.

Our country of 600 millions is split into various religions, castes, sects and language groups. The people are traditional to such an extent that nobody is ready to think and act to bring integration and to give scope for social mobility. We have declared that every man is equal and have equal rights; but in practice, it is not so. What is the reason ? During the period of 27 years, the government is passing laws on so many social issues like child marriage, equal rights of property to women, eradication of untouchability. Law cannot bring social change. The people have to create that atmosphere by preparing public opinion. We find the political leaders, social workers, religious heads, heads of the social institutions and high ranking heads of the departments are not sincere and honest about bringing equal status to all. In cities among the elites big talks are made and we are made to think that everything is well on all fronts. We find that it is only a surface. The society, instead of integrating, is splitting up more and more. The institutions are built on sect and religious basis. The candidates are chosen on castes and sect basis. The employments are distributed on the same basis. And this has created unrest which may erupt any time. The law gives legal support to assimilate and adopt it. Then only the laws become useful. The government is the reflection of the people as we are; The implementation of laws is lagging behind. The people in government are not sincere to implement the laws. The laws remain as they are in the law books.

It is the responsibility of the social and political leaders to prepare the minds of the people but they have also failed and on the other hand, helped to keep the status quo.

The backward communities are exposed to new aspirations. The movements of Dalit panthers, Naxalites are the result of non-fulfilment of these aspirations. We often hear of violent eruptions in the villages. As the people cannot get social justice they are taking law into their hands and are convinced that violence is the only means. The rich and the strong succeed by violence. The law does not come to the help of the downtrodden.

I feel that our failure in economic and political field is mainly due to our failure in bringing social change and as such the creeds have remained as slogans.

* * *

Influence Of Education, Science And Technology On Morals.

Dr. Narain Mahishi

I am not a philosopher or a religious leader: I am only a scientist involved in administration with a little bit of research back-ground. I look around to see what is happening in this science-based world and feel occasionally that we are confronted with both good and bad. If we have only a moral sense, conscience, I am sure, we are going to choose good only. Morality is capacity to make distinction between good and bad. Every individual is endowed with such a capacity; but being the product of circumstances the man chooses either of them. History holds before us a detailed picture of both good and bad; it is upto us to isolate only good and absorb it to face this world more boldy. Is it possible ?

Motivation comes from history also. Tradition taught in the class-room is from the history only. Unless we glance at history it is very difficult to draw inspiration from cultural, intellectual and traditional past. India, now considered to be a technologically and scientifically developing country, can boast of past glory because of scientific & technological achievements. Comparatively, we don't have that great past in science & technology as we find in the domain of philosophy, religion etc. In the area of reconstruction activities that influence the life of a nation past and present cannot be markedly seperated ; on the other hand the present has emerged from the past and future does it too from the present. It is in this context we will have to be very careful in imparting excellent education so that the national character, intellect, morale and self-respect are all kept high. If the parents are good the children are good too. It is this parentage that matters. It can be referred to as the past from which the present is born.

It is the archaeological evidence that reveals most of the activities that our ancestors were involved in. Many of them could provide the leading light and much needed inspiration to advance courageously further. In Indian context it has proved beyond doubt that the first industrial revolution or more appropriately technical revolution took place in history around 4C00 B. C. and it was completed in a period of about one thousand years. In this period of human history the main technical inventions like the use and control of fire, control of flooding and irrigation and techniques of agriculture, domestication and consequent harnessing of animals, smelting and use of metals and probably the spinning wheel were made.

At this stage of Indian progress it was considered a civilised country, well advaneed in techniques and social organisation. Archaeological excavations have shown this in different parts of Indian subcontinent. A peep into the historical past of Mahanjo-daro reveals that it was a thriving centre for commercial activities. Sense of cleanliness, town-planning and architecture, the way they built their houses on the platform of unburnt bricks were all unique. Because of this platform, the water could not seep up through capillary action even though the building was partly sub-merged in water at the time of floods. These are only a few examples among many others.

On the academic front also India can rightly boast of achievements in the domains of mathematics and astronomy. Aryabhata (A. D. 499) deals with square roots, cube roots, areas of triangle, volume of pyramid, area of circle and quite a few others. In Mahavira (9th century) one sees the development of algebra which was later developed ably by Bhaskara (12th century). Concept of zero and positional numbers now used all over the world has been a great Indian contribution to mathematical knowledge. Brahmagupta. (7th century) gives formulae for working out the area and diagonals of any cyclic quadrilateral, rules for the use of zero and roots for quadratic equations. He knew well the use of negative numbers also.

The sources for the astronomical knowledge could be traced in Jyotisha Vedanga and the Panch-Sidhantas-Paitamaha, Vasistha, Paulisa, Romaka and the surya-Sidhanta. Varahamihira's text gives information of the older texts except that of surya-sidhanta. Surya Sidhanta has left considerable influence on Indian astronomical tradition and all the later contributors–Aryabhata, Varahamihira (A. D. 305) Brahmagupta and Bhaskara.

Indian medical knowledge, beginning with Atharvaveda, was mostly developed by Charaka and Susruta who were well-known physicians and surgeons. Charaka and Susruta Samhitas were standard texts by 4th century

A. D. The works of both these physicians were translated into Arabic, and it influenced a great deal on the scientific thinking in West Asia.

Considerable amount of work has also been reported in the domains of Chemistry, Metallurgy, textile technology, transport etc.

Despite the existence of advanced scientific knowledge in ancient times in certain fields, there seems to be a break in the scientific tradition occurring in the medieval period. " The history of the progress and civilization of the Hindus closes with the end of 12th century. Every work that has been completed and has the mark of originality was written before the close of that century". This argument has been widely accepted by the Indian intelligentia. Sir P.C. Ray also writes that Indian soil " was rendered unfit for the birth of a Boyle or Descartes or a Newton and her very name was erased from the map of the scientific world for a time". The above contention was explained by Prof. N.R. Dhar as essentially due to the decline of Buddhism which had a strong Monastic organisation favouring the study of science. The decline of Buddhism had, therefore, caused also the decline of scientific endeavour. This bleak view of it has been partly challenged by Dharmapal, who maintains that India did not suffer any setback as far as astronomy is concerned. The country did continue to maintain a high level in that subject–which could be noticed from the observatories (Jantar Mantar) at Delhi, Jaipur and Benaras and the well-known contribution of Raja Jaising in this field.

In the period following this decline in the scientific endeavour the unity in India was shattered because of the Muslim rule. It is imperative to have distinct goals before

Our Moral Fall

(Its Cause & Cure)

Sri M. S. Deshpande
M. A.

Introduction:

The subject that I have chosen for this Paper is, "Our Moral Fall-its cause and cure." It has got some relevance to our present situation as well.

We have now entered into an "Era of Discipline-" (*Anusasanaparva*) according to the great modern Saint and Savant–Sri Vinobaji. It is good that this discipline has been recently enforced, to counter-act the possible impending chaos and conflict in our nation. It has brought about a sort of bloodless revolution in our national life. This apparent curse has been proving a blessing in disguise. Hence it has been a welcome innovation. But it must be remembered that such an external, penal discipline would produce only temporary results. For attaining lasting results, the discipline must arise from within. It must be an internal and moral discipline. So unless this external discipline is followed by internal, moral discipline no lasting transformation is possible Hence I propose to suggest in this the nation if any achievement is to be made as to the National progress. As long as the native people are exploited, the intellectual community feels enslaved and worthwhile effort cannot be made except to inculcate in the people a sense of political awareness. Freedom is a must for the moral sense to grow horizontally; slavish mentality can never be a fertile ground for that.

18th and 19th centuries have generally been considered to be a dark period particularly for Indian Science. Its revival in the early colonial period is due to the interest of British intelligentia coming to India as Civil servants. Some of these have played important role in reviving the knowledge of ancient Indian culture and making a beginning as regards the inductions of modern system of Science in India. It has been said that East India Company did not utilise the services of any scientist as such, and, almost all real scientific work in this country was carried out by medical men, royal engineers, civil or military officers interested in Science in their spare time. What little progress that Indian Science showed was essentially due to a few individuals within the British Civil Service. These efforts were made because of their interest in meeting the civil and military needs of the colonial rulers. In this period the contribution of Indian Scholars in various areas of modern science is extremely limited. Only a few names that can be mentioned here are of those:– J.C. Bose, S.N. Bose and M.N. Saha.

It is a very widely a prevalent impression that Indians, trained to be the clerks only, involved in such activities that satisfied the needs of the British rulers. Education was the monopoly of a few persons in relation to the large population. The institutions whether at the primary and college level were very few in comparison with those that were in United Kingdom in the same period. Rural area was completely ignored. With this vast population and area in this country it was intentionally planned that we depended on the British people for our survival in slavery.

It is incorrect to say that formal education only matters much in one's life and it influences the intellectual and moral plane of individuals. This could be achieved within the four walls of a house too. But illiteracy and ignorance have always been the pitfalls in the Indian progress. The efforts are being made to remove these shortcomings so that the individuals are given sufficient scope fully to develop their personality on moral plane.

From 1947, the year when we were declared politically free and told to shape our own destiny, the education whether it be in arts, science or technology, has been growing, most unfortunately only in quantity. I am trying to show here how the frustration is built in and how it leads to incomplete individuals with moral imbalance, superficia- knowledge and above all much wanting in behaviour. Moral lity is really a broad term. Between countries there is large difference in morals, moral standards etc. Even in the same country morals keep changing from time to time. Besides the parents the educational institutions are also charged with the responsibility to set the moral standards.

Twenty eight years ago, the country had only twenty Universities; now that number is more than hundred and ten. Everybody is trying to enter the University portals; this is one side of the picture. As the individuals try to acquire more of formal education their wants also go on increasing. It is most unlikely, definitely in the Indian context, that this gap between acquired education and ambition will ever be eliminated. This gap is one cause of frustration. Another side of the picture is that the country suffers, I should say very badly, from about 70% illiteracy. This is another cause of frustration. The illiterates having no chance to go up in life are greatly exploited and they feel that it is not a pleasure to live. It is a painful life. Is there any justification in telling them to maintain the high morale ? The phenomenal increase in the enrolment for higher education and professional education have left many of the students unemployed.

The following passage by the former President Sri V. V. Giri is very apt in this context.

"The rate of increase of educated unemployed is estimated to have grown three times in three years. Frustration and anger due to failure to obtain a source of livelyhood are very much in evidence. Young men and women regard education as a means of acquiring a source of livelyhood leading to purposeful existence. But after completing 11 or 12 years in school or 15 or 16 years with a graduate degree most young men and women naturally frown at the system leading them nowhere. It is this despondency among the youth and very often a feeling of redundancy, which drives them to join the ranks of the anti-social elements."

Even if we leave out the problem of employment, we have to examine whether the higher education at present imparted in the universities and colleges can achieve the major objective of education. In broad term it can be stated as follows. To provide the right kind of leadership in all walks of life, to identify gifted youths and help them develop their potential to the full by cultivating physical fitness, developing the powers of the mind and cultivaingt right interests, attitudes, moral and intellectual values.

To achieve this objective lot of money has to be spent and it is very doubtful whether the quality would be achieved at all. Mere increase in the number does not necessarily reflect the quality.

Cost of education per student in India is on the low side and it is most unlikely that huge allocations would be forthcoming to improve the teacher - student ratio and thus the quality of education.

To deviate from this pessimistic expression I intend giving an example of my Institute, viz. Indian Institute of Science, Bangalore. Every possible effort is made to raise and maintain the quality of training here. We should gratefully remember late Jamsetji Tata who dreamt of such an institute at the turn of 19th century. He believed firmly that India would not prosper unless her brilliant talented sons and daughters were given proper training. He was also of the opinion that higher training was unnecessary for all. It is like a few pillars ably taking the load of a huge structure. Late J. N. Tata gave property worth more than three million rupees then to have the dream realised. The Institute now stands on a 400 acre area with its glorious past of 66 years. Brilliant students are admitted through competitive examination and interview. The training they receive here is unique and comparable to the best anywhere in the world. The teacher - student ratio here is 1 : 3.

If past is any indication all the alumni have held very responsible positions here or abroad. Quite a few have been the leaders also. A few are involved in shaping policy on science and technology. All the students trained here will either join University, R&D organisations or industry thus contributing to material welfare of the country. The Institute is therefore intellectually well-known for its pursuit of excellence from all angles.

We do gratefully remember that great Engineer-Statesman Sir M. Visweswariah who gave us the slogan–" Industrialise or Perish ". In all his actions he was very much aware of this slogan. For the growing Indian population industrialisation is a must-without which the very human survival is threatened; or we will have to permanently depend on countries which means reducing ourselves to slavery. As is well-known industrialisation cannot be achieved in one day or year. We will have to constantly and consistently work for that. Self-reliance is a current slogan. It is that which gives the nation self-respect and prestigeous position in the community of nations This can be compared to a family of a few members who work hard, honestly to reach a social status which brings them the desired honour. Is not the morale elevated in this process ?

Initially import of technology or transplantation may be desired. But continuance of this without indigenous efforts is detrimental to the social health and intellectual abilities of the country. Japan can be cited as an ideal example to imitate. It imported technology, modified and innovated to suit the country's needs. Improved version of this technology was exported. This line of action has made Japan one of the highly industrialised countries. It is now predicted that Japan will be a big power by the turn of this century. It is these industrious people who have worked incessantly to establish the material welfare of the country. Material plane is very essential to build a moral structure. A country which was once devastated by the atomic bomb is rebuilt to-day-this is the indication of the Japanese morale being high.

India consists of about more than half a million villages. Rural reconstruction meeting the needs and aspirations of the rural folk should be undertaken. The import of capital intensive, sophisticated technology is not at all helpful to the rural progress. Appropriate for alternative technology is the only solution that satisfies most of the people. Gandhian approach to establish the rural industries is now greatly appreciated. The rural population should feel that they are also contributing, one according to his might, to the material welfare of the country. In it the moral upliftment is assured. All the capital intensive industries in our country, whether they are in public or private sector, are concentrated in the urban areas. The reason for doing so is generally given as the availability of various conveniences like rail and air links, vicinity of Government offices etc. This has caused a great upheaval in rural structure. The mass exodus of rural population to the urban areas has created many problems. The fact that villagers don't have jobs, not to speak of suitable jobs, for their livelihood is a strong reason in the background. No amount of preaching to the hungry is going to be effective. Nor do the villagers understand any language other than that of food, shelter and clothing. During the last two decades the urban population has increased by four crores· Most of this can be considered as due to the migration only because the local urban population is well aware of the advantages of family planning. Consequently, highly industrialised urban areas are marked liberally with slums and sub-standard schools. The standard of living has also some effect on the level of thinking and moral standards. In the slum it can be unambiguously said that living-standard is very much low and so is the morale. The reverse, I hasten to add, is not true either. In Western countries where the living-standard is generally high it cannot be said that the moral standards are all high-particularly so from Indian angle.

With the industrialisation a new culture emerges and that is industrial culture. Everybody–man or woman-tries to work in industry or office in order to be economically independent. Because of this new feature there will definitely be a marked difference in thinking. Economic independence leads to independent existence and the joint family system gradually cracks to give rise to a few new units. The parents are ignored and in place of affection mechanical relations creep in. The tension is occasionally created. In absence of any timely advice by the elders the younger generation resorts to different and unpleasant remedies earlier unheard of in the family. They may be drinking or consuming tranquilisers etc. We are in a transition state; once we cross it, it will, perhaps, be required to change our concept of morals.

In this Science–based world it is impossible to ignore the importance of education. It is this education that gives us the sense of beauty and hence the ability to appreciate truth. Just as food is essential for living the education is also a must aesthetically to carve our way to live well. The combination of Jnana and vijnana is very rare. If one has it he will be in a very enviable position. The example of chlorophyll is all fascinating to scientist and artiste alike. The chlorophyll which has a beautiful structural pattern performs the most unique function that it cannot be imitated by anyone. Because of this function we have been surviving on this planet. It is normally the practice with artistes to draw portraits of great men; abundant pleasure is involved in doing so. It is, perhaps, in this back-ground that a great scientist Prof. R. B. Woodward, synthesised that beautiful molecule of chlorophyll in his laboratory. Only such persons who have combined in them Science and arts will be real leaders who can set the moral standards or in other words their lives are themselves an example worthy of emulation. In our own country, Gandhiji had this combination; he knew the art of life from all angles. Embodiment of morals, Gandhiji left an imperishable influence on his countrymen.

Whatever be the obstacles in the country we have got to modernize the country; it does not mean that we should altogether forget about moral and spiritual values. If we want modernisation to be a living force we must strive to derive strength from the spiritual source in us. Modernisation means creation of strong economic situation where a wider choice could be exercised. This choice depends on motivation and sense of moral values. The adequate knowledge leads to motivation. It is, therefore, the combination of knowledge and essential values that is fruitful. Absence of any of them may be dangerous. The weakening of social and moral values in the Western Society has been creating social and ethical conflicts. Even in this modern society if we can aptly combine the skills given to us by Science and Technology with values and insights associated with ethics and religion it will be a great day.

Periodically, a few committees have gone into the details of giving value-orientation to education. The University Education Commission (1948) considered both its philosophical and practical aspects and suggested a few proposals for reforms. Only a small number of institutions implemented. Yet another special committee was asked in

1959 to go into the details of religious and moral instruction. The response from educational institutions has been neither active nor enthusiastic.

The Education Commission (1964-66) thought it was very necessary to give value-orientation to education and a few recommendations were made in that context-(1) Central and State Governments should adopt measures to introduce education in Moral, Social and Spiritual values in all institutions ; (2) Apart from education in such values being made an integral part of school programmes, a few periods should be set apart in the time-table for this purpose ; (3) University Departments in comparative religions should be concerned with the ways in which these values can be taught.

The annual rise in the population does come in the way of our implementation of recommendations. Sooner the population is stabilised better it is to maintain the moral standards. Otherwise 'the gap between preaching and practice continues to be as wide as ever. And the frustration resulting from that will be a single significant factor that tries to mutilate our moral sense.

Based on experience and observation I have given my viewpoint on the subject. Different view points do exist. But I feel all of us are united in voicing our concern at the falling moral standards.

* * *

Political & Economic Policy and Morals since Independence

Prof. B. T. Bhalerao
M. A.

Morals or ideas of what is good and what i evil or bad, were mainly based on God & religion until about a century ago. These ideas had a certain permanence and they were regarded as immutable. And they had, because of the ideas of God & religion on which they were founded, what is called by sociologists a " Supra social sanction". However the growth of science and rationalism have dethroned God & religion as fundamental factors governing human relationships. Mankind is groping for a system of morals based on reason. A rational morality is yet to be established, yet to be socially accepted: Even when ideas of good and evil were based on God and religion, they were not permanent and they differed from place to place, from human group to human group, and from time to time, from one age to another age. Therefore, even if mankind tomorrow succeeds in establishing a system of morals based on reason, it need not be thought of as permanent and immutable, acceptable at all times and places. The valuation of any phenomena in moral terms, I believe, therefore must not only be relative and comparative, but also be subject, if need be, to rejection by other than those who make that valuation.

In the light of these basic observations, I propose to attempt briefly a valuation of the moral trend emerging from the political and economic policies of our nation since Independence.

For a nation in bondage to struggle for, to fight for, freedom would be considered the highest moral duty for the citizens. For a nation that secures freedom from foreign domination, liberty and democracy become the highest moral values.

The political policy since Independence followed by our leaders is directed to the realization of Liberty, and other principles, as stated in the Preamble to the Constitution. These principles or moral values, I believe, are supreme, not likely to be questioned at present. And, therefore, it is submitted that the political policy since Independence is of the highest moral order and deserves all praise. The release of vast sections of the people from ageold social & religious slavery, and opening for them the doors of opportunity to realize themselves is an achievement of the highest order in the moral development of our society.

It is not necessary to go into details to prove the moral achievements of political policy since Independence. In this field at least there has been no "moral" degeneration-there is on the other hand, progress and advancement. The political policy has assured to the people security, peace, rule of law, many freedoms, equality and so on and so forth. These are some of the basic conditions for practice of any system of morals. From my point of view however, I suggest that these conditions themselves may be treated as part of the structure of new morality, sanctioned not with reference to God & religion, but in terms of social need and acceptability. And since the political policy has realized these to a great extent, the policy itself is morally justified.

There is an aspect of political policy or better, political life, which has not kept pace with the policy. The policy is directed towards the establishment of a democratic society. A democratic society can function well, provided the citizens show a high sense of the conscious moral duty of participation in social and political life. If any failures or short-comings are to be found in the achievements of our political policies, it is to be traced to the lack of this moral sense of duty to society in our people. This lack of the moral sense of responsibility and duty in the majority of our people, cannot be called a moral degeneration. At best, it can be called failure to achieve the moral regeneration of the citizen to suit and be complementary to the political policy. This failure can be laid at the doors of the leaders of the majority, who have consistently refused to undertake political education of the citizen by converting a mass movement into a party. Since this is not to be, the remedy can be found only in the spread of education & understanding of the social process and organization, over a long period of time. Let us hope & pray that period of time is not too long.

The economic policy since Independence is directed to the achievement of rapid economic growth and development to achieve a more egalitarian distribution of wealth and income, to remove poverty, to raise the standard of living of the people. The instrument or method used for the execution of this policy is that of economic planning. For a considerable time economic planning was wedded to the idea of a mixed economy. In recent times it has become more and more socialist.

I am not concerned here with the achievements or failures of this economic policy, its objectives and methods or the merits and demerits of the principles on which it rests. What we are concerned with is the effect of this policy and programmes, on morals.

I submit that the considerable dissatisfaction regarding the moral health of our society that exists today is due to the economic policy and programmes.

Corruption, Black-market, labour unrest and indiscipline, evasion of taxes, anti-social activities such as smuggling, illicit distillation-these are some of the things which indicate moral degeneration since Independence. Except perhaps Black-market, which came into being during the war, all the evils listed above (and many more) were scarce in our society in the pre-independence days. And they are all related to economic policy and programmes.

Corruption, political as well as administrative, is born out of the peculiar, complicated, often mischievous, systems of controls, permits and licenses, which have been established to execute the economic policy. Ordinances and fiats, administrative orders of departments & officers have made the life of the law-abiding citizen impossible, bending him perforce to corrupt practices to be able to survive.

Corruption is born out of the large scale economic activities undertaken by the Government. All economic activities of the Government since Independence have provided enormous facilities for managers, contractors and parasite politicians, to batten themselves at public cost. The economic policy has been misconceived so far labour is concerned. It has established the notion that work, hard work, is not necessary to earn. Overstaffing and indiscipline have been encouraged, sacrificing productivity and quality. In the days before independence service at a sacrifice was regarded as a moral virtue and was placed on a high pedestal. Since independence, only cranks and fools are supposed, if at all, to serve at a sacrifice. By and large, the economic policy has failed to emphasize the dignity of labour, the duty of labour, and has raised the rights of labour to the moral plane.

As stated above, the economic policy has meant a controlled economy, a permit licence raj, as Rajaji put it. It is only in such a economy that black-market, smuggling and such other activities become lucrative and profitable and eat the vitals of the social order, destroying all morals.

In the name of this economic policy the sanctity of contract has been destroyed–witness the land laws, the removal of the princes, overnight nationalization by fiat, etc., etc. What sort of a moral order can prevail in a society if contracts are not worth the paper on which they are written?

The economic policy has gone against the teaching of Mahatma Gandhi and has positively destroyed the moral principles of simplicity which were so dear to him.

Thus the economic policy can be made the principal culprit for the moral degeneration of this society.

The results of this economic policy came out very vividly in the last 3 years, when gallopping inflation, itself a child of that policy, gripped the nation. Inflation, when it gets out of hand, is a great destroyer of the moral and social fabric. It destroys productive activity. It destroys security. It destroys savings. It creates such an uncertainty about he material needs of life, that ordered life ceases to be meaningful. It creates an animal society in which devil take the hindermost becomes the watchword. Today, this moment, becomes the reality to be faced, forget tomorrow, that moment. And above all, inflation destroys the backbone of modern social order-the middle-class-which is the repository and custodian of social moral principles.

The rise of dictatorships devoid of all moral principles is the direct result of runaway inflations.

This argument can be extended and amplified to prove that the economic policies and programmes are at the root of the moral morass into which our social order is sinking.

Yet by and large the great mass of people of this ancient civilization are highly moral, law abiding and obedient. So obedient indeed, that they will have to be told what Laski calls " dangers of obediende " again and again to wake them up.

To sum up the ideas expressed in this paper; it is submitted that while political policy has been and is of high moral standard, the economic policy and programmes have led to a situation in which all that is moral may be destroyed. In more simple terms, the great experiment of combining political liberty with socialist economic planning, on which we embarked under the captaincy of Pandit

Jawaharlal Nehru has almost ended in a disaster.

The remedy lies in rethinking and reforming our economic policy, programmes, principles, and announcements. We have to reassert some simple hometruths ; such as: the duty of unstinted labour with service and sacrifice as basic virtues, that you cannot have the cake and eat it too, that savings and simple living, austerity, are essential for economic growth, that mere distribution of large quantities of money will not give results, that robbing Peter to pay Paul will not make both Peter and Paul rich and so on and so forth.

Our Moral Fall

(Its Cause & Cure)

Sri M. S. Deshpande
M. A.

Introduction:

The subject that I have chosen for this Paper is, " Our Moral Fall-its cause and cure." It has got some relevance to our present situation as well.

We have now entered into an " Era of Discipline-" (*Anusasanaparva*) according to the great modern Saint and Savant–Sri Vinobaji. It is good that this discipline has been recently enforced, to counter-act the possible impending chaos and conflict in our nation. It has brought about a sort of bloodless revolution in our national life. This apparent curse has been proving a blessing in disguise. Hence it has been a welcome innovation. But it must be remembered that such an external, penal discipline would produce only temporary results. For attaining lasting results, the discipline must arise from within. It must be an internal and moral discipline. So unless this external discipline is followed by internal, moral discipline no lasting transformation is possible Hence I propose to suggest in this paper some of the ways and means of introducing this salutary internal discipline among the people.

This paper would, therefore, deal with the nature of moral life, our mental conflicts, the cardinal virtues, our recent past, our present plight, the prominent causes of our fall, and the effective remedy for our future rise. This discussion, it is hoped, would indicate the proper line of internal discipline for raising the moral stature of our nation.

Nature of Moral Life :

Moral life is a virtuous life that aspires to attain moral good by moral discipline. There are three types of good in life: Physical, Moral and Spiritual. And correspondingly, there are three types of discipline for achieving them. No good, it must be remembered, can be attained without undergoing its requisite discipline. Discipline is the spring of power and prosperity while indiscipline is the source of weakness and penury in life. The physical good consists of pleasure and plenty, the moral good, of happiness and harmony, while the spiritual good is full of Bliss and Peace. It is the spiritual good that is considered to be the *Summum Bonum* of life.

Each good has its own discipline. The physical good requires moderation and regularity in food, drink, exercise, recreation and rest. Otherwise there would be no requisite health and strength to acquire plenty and enjoy pleasure. The moral good demands the elimination of vices and cultivation of vital or cardinal virtues, without which no happiness and harmonv in life is at all possible. Likewise, spiritual good also has its own discipline. It is fervent devotion and complete self-surrender to the Lord, coupled with His grace, that will enable the seeker to enjoy the Vision, Bliss and Peace of the Lord.

Here we are concerned mainly with the moral good and discipline that will ensure happiness and harmony both in the individual and social life.

Mental Conflicts :

Our happiness and harmony is very often disturbed and destroyed by our Mental Conflicts. The minds of all human beings have been an arena of constant conflicts due to the incessant rise of diverse desires that are both powerful and infinite. They are the inheritance of their souls from their Divine Source, as they are portions of the Divine. Since the Divinity is an embodiment of Eternal Existence, Infinite Knowledge, Power and Bliss, these souls naturally desire to possess them all. But as they have entered the human body and identified themselves with them, by abandoning their original Abode–when and how we know not–and as they try to seek them, through these bodies, in this finite world their attempts are bound to meet with failure. Hence this failure creates mental conflicts in the individuals and violently disturbs the peace and harmony in human life.

Not only that. These conflicts are further carried to the society and nation where the passionate ambitions of different individuals and groups of individuals, violently clash with one another and create chaos and anarchy in all walks of life, by ushering in the Law of the Jungle in them. Thus they destroy happiness and harmony in social life and engender all-round unrest and misery in the world.

It would be interesting to know how these suicidal conflicts were resolved or reduced to the minimum in the past. Our farsighted ancestors had soon realised that sensual pleasures were ephemeral; moral happiness was lasting; and spiritual Bliss was eternal. Hence they used to pay high regard to happiness and bliss and tried to attain them through the practice of moral and spiritual disciplines in life. They never raised sensual pleasure to the skies. Hence they could fairly succeed in enjoying the blessings of harmony and peace, to a great extent.

History has also shown how societies, nations and culture that have flouted with impunity this salutary sense of proportion and did not mould their lives accordingly, were required to face terrible disasters and even total extinction in course of time. That is why these ideals and disciplines possess supreme value both in the individual and national life for the proper preservation of peace and prosperity.

Cardinal Virtues:

We have seen already that moral discipline consists in the elimination of vices and cultivation of virtues–especially of cardinal virtues. In fact, the cultivation of virtues will automatically eliminate vices and will enable us to enjoy the blessings of harmony and happiness. Hence we may as well pay attention to this positive aspect of this discipline and try to develop Cardinal Virtues.

Now what are the Cardinal Virtues and how do they bring about such a blessed result? These virtues are four-viz (i) *Satya*-(Truth); (ii) *Prema* – (Love), (iii) *Sanyama* – (Self-control) and (iv) *Bhakti* – (Devotion). These are the four Pillars of our *Bharatiya Culture* – in fact, they also fully deserve to be the Pillars of any Culture worth the name that aspires to have eternal existence.

Our *Vedic Ṛsis*, with their penetrating Intuition, awakened by Penance, had discovered the Divine Order in Nature and man which they called *Ṛta* – Cosmic or Mora

Order. It is this Ṛ*ta* which is the origin of these Cardina Virtues. These were first practised and then advocated for adoption by all. Truth supports and conquers; Love unites and ennobles; Self-control strengthens and energizes and Devotion purifies and sublimates. All these virtues are to be practised in thought, word and deed. Truth will then remove deceit and hypocrisy, and develop sincerity and honesty; Love will eschew hatred and malice and engender tolerance, compassion and charity; Self-control will put a check on greed, lust and licence and wanton vagaries of mind, and bring about moderation on the one hand and concentration on the other. Finally, Devotion will teach us to love, revere and surrender everything to the Lord and enjoy His Vision and Bliss, through His Grace. Such a realisation of the Lord will ensure moral perfection of a person, who will readily become a model for others to imitate. He will be a source of inspiration and guidance for higher and nobler life by naturally expressing these virtues in his everyday behaviour.

In this way these virtues will lend proper purity and direction to our lives, bring about integration in our personalities which would eliminate discord and conflict and introduce lasting harmony and peace both in the individual and social life.

Our Recent Past:

We could enjoy the blessings of these virtues to a great extent in our Pre-Independence days, as we had not then completely forsaken the moral and spiritual values. We had also the privilege of receiving inspiration and guidance from our great leaders who were embodiments of the noble ideals enshrined in our ancient culture. Hence our youth was fired with their clarion call for service and sacrifice for the liberation of our Mother Bharat. The following graphic picture of our young men will show how they were all bubbling with enthusiasm for leading a nobler life in those blessed days:

"India had everything to fear," says a great modern savant; she feared not. Then young men saw in her ancient culture the eternal source of a new aspiration; to work out an intellectual, artistic and religious Renaissance became their life's mission. They wanted to raise the status of women, to break the social bondage and to bring love and freedom and light into daily life. They worshipped the ancient and modern masters who, like torch-bearers, showed the way to spiritual strength. To the aspiring and patriotic students of that time, Bharat was not a country but a Mother to be worshipped by self-sacrifice. To them death in her service was a crown to be coveted beyond all prizes. *Vande Mātaram* was sacred chant to the tune of which some of them went to the gallows. They had hope, they had noble aspirations, they had unshaken faith which stood unflinching against starvation, suffering, even death itself. And our great apostles of militant Indian nationalism told us about our great Motherland and of God who had His divine purpose to fulfil through her. This mighty impulse brought us in fifty years political and social freedom, national consciousness, and a powerful cultural Renaissance." †

Our Present Plight :

But unfortunately we could not maintain this enviable attitude after Independence. "Coming events cast their shadows before." Our great Philosopher-Statesman, the late Dr. S. Radhakrishnan, could have a glimpse of -these 'shadows-' a pre-monition as it were, of the 'coming events'. While welcoming the Advent of Independence in 1947 he thought it necessary to warn our nation in these stirring words :

---

† Our Greatest Need-By Sri K. M. Munshi P. 201

" A free India will be judged by the way in which it will serve the interests of the common man in the matter of food, clothing, shelter and social activities. Unless we destroy corruption in high places, root out every trace of nepotism, love of power, profiteering and black–marketing, which have spoiled the good name of this great country in recent time we will not be able to raise the standards of efficiency in administration as well as in production and distribution of the necessary goods of life."

we did not heed this warning. We threw the high ideals of our great leaders to the winds. As we readily abandoned the moral and spiritual values, we were required to face miserable situations in all walks of national life. The following picture of our pitiable plight painted by another Savant will not fail to move any feeling heart.

" The present state of our nation makes it crystal clear that the hydra-headed monster of utter unrighteousness and decadence, unbriddled selfishness and greed has menacingly reared its head. We also witness the revolting and sickening spectacle of those who are devoted to the *Dhārmic* way of Life, being branded, isolated, reviled at, stifled and thwarted at every step by demoniacal forces. The suffering of the hapless dumb millions have touched the breaking point." i.

" A generation of boys and girls have been reared and have come of age, solely fed on material values. The truth that only on the rock of moral law and not on the shifting sands of political and economic expediency, can stable democratic institutions be built to last, is not only ignored but jeered at. .... Our national character has been sullied and moral decay has set in. The nation is verily on the verge of despair on all fronts–moral, social, economic and political." ii.

"There is a rapidly enlarging vacuum in the sphere of ethical and spiritual values, disarray of spirit, mind and purpose. Pride and self-will, fear and greed, jealousy and ambition - the common saboteurs of team-work, are on the prowl. Alas : our temple of freedom and culture has been turned into a prison-house, for puerile and wily impulses of unabashed self - seekers. How shall we recapture the spirit of selfless service and silent sacrifice which characterised all our individual and collective activities in the pre-independence era ?" iii.

What a strong contrast between these pictures of pre-independent and post-independent Bharat ? Should it not make us think seriously, detect the causes of our fall and discover proper remedies for our rise?

Prominent Causes:

What were the prominent factors that brought about our moral down-fall? According to some eminent thinkers the first and foremost among them was the gift of Independence to us before we were mature enough to shoulder the heavy responsibility of managing our affairs efficiently. God was, it seems, very much moved by the sacrifice of our selfless leaders, created favourable international situations and arranged to grant it before the proper time. Our want of wisdom did not fully realise that the gift of Freedom was granted, to make *Bharat* militarily powerful, economically prosperous, socially united, poli-

---

i–ii–iii) Bhavan's Journal. Vols. xx-I-8-P. 41, (1974) xx-II-P. 24, xx-I-IP. 52 (1973, By Sri S. Ramakrishnan.

tically far-sighted, educationally cultured and spiritually enlightened, so that it might serve as a model for all the other nations to copy. But the splendour of the sudden gift threw us off the balance. And we failed to realise the purpose of the Lord as well as the duty mposed upon us by Him. We fondly thought that the gift was granted for our enjoyment, and proceeded to utilise this blessed opportunity for our selfish ends. We began to scramble for power and pelf-for name and fame and did not care for the interest of the nation even though we were sufficiently warned by our veteran leaders who had sacrificed their all for it. There was a big gulf creatde between profession and practice.

Secondly, our intelligentsia was irresistibly attracted by the glamour of Western Civilization. Dazzled and blinded by its superficial glitter, they failed to penetrate and observe its real source of strength and weakness. They simply began to imitate their showy external and discarded models. They also developed hatred for our life-giving ideals and ways of life. Literature full of the virus of self-indulgence, served in attractive forms, flooded the country from the West. Godless materialism was raised to the skies. It was hailed as the saviour of the masses. Such a subtle, overt, covert and virulous propaganda by the interested parties, hypnotized a sizable portion of our ‘ creative intelligentsia ’ whose wrong example was emulated by the hapless youngsters. Movies and Talkies also exhibited pictures that enhanced the charm of sensual pleasures at the cost of moral restraints. The unhealthy presence of Beatles and Hippies had its lion’s share of temptation. All these turned our youngsters into faithful devotees of the triple deities viz. Lust, Lucre and License. These are some of the prominent factors that precipitated our moral downfall.

Effective Remedies :

The causes enumerated above will show how our national melody is too deep-rooted to be amenable to mere superficial treatment. We must, therefore, try to discover and properly utilise fundamental remedies that would bring about total transformation in the attitude of our nationals. Unless that is done there is no hope of any rise for our nation.·To be able to devise effective remedies, we must approach our ancient and modern Saints and Seers, for proper guidance, for they alone, with their fund of profound experience and wisdom are capable of granting sufficient enlightenment to us in this respect.

Let us now see what light Swami Vivekanand has to offer for dispelling the darkness of the present delusion regarding the Soul of Bharat as well as about the process and need of awakening this vital Centre, both for the future glory of Bharat and for delivering her spiritual message to the world. Just listen to his prophetic words:

" I see that each nation, like each individual, has one theme in this life, which is its centre, the principal note round which every other note come to form the harmony. In India, religious life form the centre, the key-note of the whole music of national life. Before flooding India with socialistic or political ideas, first deluge the land with spiritual ideas. If you succeed in the attempt to throw off your religion and take up either politics or society or any other thing as your centre, as the vitality of your national life, the result will be that you will become extinct. "

Sri Gurudev Dr Ranade, another modern Saint has expressed similar view about the centre of our national life.

" Religion asks from you merely the consent of the heart, a mere touch of the love of God........It would serve only to strengthen activity and not to weaken it. This is the only secure platform upon which the building of India's activities can be raised. Take it away, and the building will tumble down in no time. Substitute another foundation and you will find that the building will be raised on mere stubble."i.

Hence we should first try our level best to create utmost reverence for our national, cultural, moral and spiritual ideals among the ' creative dominent minory, of our nation. For facilating its achievement, we should begin with the selection and training of a few batches of vigorous young men with keen intellect and pure character. They should be endowed with high moral & spiritual ideals and fired with supreme zeal for service and sacrifice in the sacred cause of the uplift of our nation and humanity. And it is with the active participation of these young idealists that we may try to bring about transformation in the nation and humanity. Our Universities should take a lion's share in this responsible task of building our nation. As is pointed out by our cat modern Savant referred to in the begiung :

"Our Universities are our only hope in the ardous task of building up the economic, intellectual and spiritual life of our nation. This age is invariably called the age of the common man, the age of mass-uplift, the age of classless society, the age of any sweeping generalisation which modern mind can invent. But in truth it is an age-like every

---

i) Philosophical and other Essays. p. 183

other age-when the finest minds are needed to add to the dynamic strength of the country. For, only these minds, when trained by our universities to the highest efficiency, can provide the superior intelligence, industry and force of character which will give to India the leadership of the world in action and thought. It would be catastrophic indeed if we sacrifice intensity to expansion.... the uncommon mind to the common; for, if the uncommon mind is allowed to run waste, the common man will never be raised.' i./(Our Greatest Need. P. 22)

These well-trained young men would form the dynamic nucleus of our future leaders. When they would engage themselves in different walks of file, they would become inspiring exemplars of noble life, and torch-bearers of these moral and spiritual values. They should, then try to spread these values, through press and platform, througn papers and periodicals, through novels, and stories; through poems and dramas, through movies and talkies, through radio and television– in fact through all the media of commuinication. In this way the whole atmosphere of our nation should be surcharged with the glory and grandeur of moral and spiritual values. Then and then alone will the coming generation, breathing this ennobling atmosphere and environment, would be imbued with all-abounding love and attraction for them and would try to mould their lives accordingly. They would, then, be real blessings to Bharat and succeed in carrying her spiritual message to other nations of the world.

In this connection, it would be interesting and instructive to note how a great modern sociologist - Sri Sorokin, has advocated a similar method for raising the moral and spiritual level of man. He examined all the present methods employed for establishing peace in the world and found them utterly wanting. He examined then the methods used by Saints and Seers of the world and found them effective. Hence he employed their principle of progressive self-control in his method of transforming egoism into altruism. " Every individual," he says, "should begin to work upon himself, developing his creativeness and altruism, increasing the control of the superconscious over the conscious and the unconscious regions of his personality. The technique employed by the masters of the art will prove helpful in performing this difficult task. .... If most persons would even slightly improve themselves in this way, the sum total of human life would be ameliorated vastly more than through .... pressure politics and pressure reforms." (p.209) "Eventually the whole sociocultural system will be transformed into a peaceful and creative cosmos." (p.2II) * Is this not a process similar to that our Saints used too then for the sublimation of egoism into spiritualism?

This is, of course, not an easy task. Such a transformtion would naturally require considerable time. we will have ro struggle hard for a sufficiently long period in this direction under proper guidance. If we invoke the grace of God and work in a spirit of dedication under the direction of our Saints and Seers, we will certainly accomplish this all-important result. May God and Godmen grant us proper light and strength to attain it:

Let me close this paper with a prayer to the Lord in the words of an Upanishadic Seer.

Asato mā sadgamaya Tamaso mā jyotirgamaya !

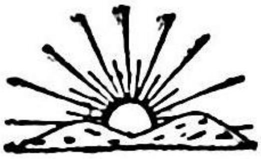
---

* Reconstruction of Humanity – By Pitirim A Sorokin.

Mṛtyorma amṛtam gamaya! Om *sāntih, santīh, santih*!

Lead me from the unreal to the Real,
Lead me from darkness to Light,
Lead me from misery to Bliss Eternal !
Om Peace ! Peace ! peace ! !

* * *



Laws and Morality

Shri V. G. Kanetkar

I am about to read a paper on laws and morality but before I place my views before this enlightend audience, I should like to say a few words about my presence here.

I must admit without any reservations that I am not a savant or a very wise man in the accepted sense of these two words. My line has been very different from what one expects of a speaker in such forums and I am not sure whether my being here is not some kind of a sacrilege. After graduating in science 44 years ago from the Bombay University, I joined government service in the police department. I occupied almost all the higher ranks in the department and retired from service 6 years ago. I have given this information only to show that I am neither a philosopher nor a lawyer; I have also never been a disciple of any guru or ashram and the views which I am going to express will contain no quotations or excerpts from scriptures or weighty books written by eminent saints or reputed moralists. They are essentially based on my long experience in a line which gives one a close view of what is best and what is worst in man and the motives behind his actions.

A question then naturally arises as to why I, a confirmed heretic, am here in this gathering of individuals who are well versed in disciplines like philosophy, sociology, religion and what not. Actually I never expected an invitation from the Academy of Comparative Philosophy and Religion to read a paper in this seminar. When it however came, I did regard it as a signal honour not to be politely rejected; I moreover felt that this would be a good opportunity to give expression to my views on laws and morality which I have formed not only as a result of experience collected in my long police service but also as a result of some hard thinking which I have done on the subject. I feel confident that after they are heard they will not be brushed aside as mere rigmarole of an ignoramus.

What has led me, as it must have led so many other persons, to do some thinking on laws and morality is the plight in which humanity is finding itself today. Ever since human beings appeared on this planet and learnt how to read, write and think ahead, they have been almost inundated with not only advice but dictates about how to behave and live in this world and at various stages in the past four or five thousand years, this advice and orders have been enforced not only with threats of god-ordained penalties in the next world but also with man-prescribed punishments, oral and corporal, in this very world. And yet what picture do we find around us these days? Violence both against person and property is rampant, cheating or fleecing others has almost become a way of life which is being challenged less and less, exploitation or subjugation of the weaker sections by force if necessary is as prevalent as before if not more and so on. It will be enough in this connection if one looks into the crime statistics to corroborate the above statement. Several countries publish annual statistics of crime which takes place in their respective limits and the picture which they present is of uniform gloom in that the figures of offences under different heads are rising, steeply in some countries and not so steeply in other countries. To give only two examples, the total cognizable crime under the I. P. C. alone in India in 1960 was 606367 and that in 1971 was 952381, an increase of 57 per cent. The cognizable crime under other Acts in 1971 was 29 lakhs and odd i.e. a total of over 38 lakhs in one year. In the United States of America, the 1973 figure was 8638400 which was an increase of nearly 158 per cent over that of 1960. There are apparently some cogent reasons for these horrifying jumps such as increase in population, widening permissiveness, increase in poverty and greed, spurt in the number of divorces and break-up of families, influence of violent and sexy films shown on the cinema and T. V. screens etc.; but they do not fully explain the worsening situation because they do not reveal why man, who has brains to think and realise the consequences of his actions, has failed to see where these harmful tendencies are leading him. It must also be conceded by every fair-minded man that all the advice and exhortations which have been and are being propounded by the wise men of this world are falling more and more on deaf ears.

If the above reflects truly the conditions in the world today, is it not high time that some fresh and unbiassed thinking is done on this grave issue and attempts made to find out the real causes of the deterioration that is taking place and how to get over them ? It is to be noted in this connection that this deterioration has not taken place overnight or suddenly during the last few years. Crime has been co-existent with man and we can take old books of any race or religion and come across incidents in them of thefts, looting, murders, rapes, kidnappings, gambling, cheating and so on. Only the magnitude of this wayward behaviour was not as extensive as it is now. Nevertheless it was there all right and nobody need feel very righteous that his progenitors were more virtuous than those of the inhabitants of other countries. Why the present conditions appear suddenly more frightful is the fact that a more methodical and detailed account is kept of all such incidents and the progressive increase in their numbers is making life gradually less and less peaceful and warning us of more dangers ahead And it is not only the crime that is contributing to the deterioration because man, not as an individual but as part of a nation or race, is compounding the situation by acts such as wars, international tensions, racial feuds, economic sqeezes etc. These are causing as much if not more damage than the acts referred to above. All in all the situation today is so disturbing that it is really difficult to imagine what will happen in another 15 to 25 years. As if the conventional weapons of war were not enough, they have been reinforced with nuclear arms which can, if used even a little freely, cause such devastation that man may not even remain on this earth to assess its dimensions. Some serious and rational thinking must therefore be done here and now to find out what is going wrong and what should, if anything, be done about it.

Law, particularly criminal law, can be defined as a commandment which is put on the statute by the government of a country, explaining in detail what infractions the administration is keen on curbing or eliminating, what constitutes the infractions and what punishments will be meted out to those who commit the infractions. Law in its present form i. e. a codified version which is understood by anybody with some education and commonsense, is a development of the last 5 or 6 hundred years only though it must be admitted that in much earlier times there is evidence that wise men in some countries had given considerable thought to the different aspects of human behaviour towards each other and in mass and tried to put in writing their views on the subject. Confining ourselves to India only, Kautilya's Arthashastra is a glorious example of such thinking about 24 centuries back. The same deep and wise thinking is also found in ancient Greece whose philosophers, jurists etc. are still being quoted by modern writers on law, logic, philosophy & science. Excluding these brilliant exceptions, the law in old times was what the king or ruler thought it should be and practically no opportunities were given to people at large or their representatives to hold or join any discussions before it was enforced. A lot therefore depended on the whims of the ruler or his immediate and close advisers and all his subjects had to submit themselves to them. The punishments were usually very severe and by modern standards out of all proportion to the seriousness or heinousness of the crime.

Things started changing as man continued his advance on various fronts and with the conception of democracy taking a firm root in certain advanced countries, people started getting more and more voice in the framing of the laws mostly through representative bodies such as parliaments or assemblies. The fact however is that even today there are several countries under the overlordship of dictators whose word is law and if anybody challenges it, woe betide him. Incidentally in some of these dictatorships a show is at least made of consulting people who however have practically no freedom to dissent.

With society becoming more and more complex on account of increase in population, advances in science and technology, spurt in crimes and tensions and changing ideas on so many issues, almost every administration today enforces a large number of laws which cram its statute. There are laws about offences against person and property and public order, social vices such as drinking, gambling and prostitution, economic offences such as profiteering, hoarding and conservation of foreign exchange and protection of public property against fraud, theft, mischief etc. Their number is legion and the number of offences reported under them is astronomical. For instance in the year 1971 in our country, reported to the police were 16180 murders, 29595 robberies and dacoities, 165807 burglaries, 335204 thefts, 2487 rapes, gambling 111000, liquor 275000, motor vehicle offences 958000 et al. Some corresponding figures for the year 1973 in the U.S.A. were 19510 murders, 382680 robberies, 2540900 burglaries, 5228000 thefts and 51000 rapes. The above are figures collected only from two countries and one can only imagine what the crime conditions must be in the entire world. As already mentioned above, crime is rising everywhere and it will undoubtedly continue to rise with the increase in population and resultant developments. It should be noted that the increase is visible in all types of offences including social vices such as gambling, drinking, prostitution etc. and detection by the police is on the whole disappointing. The time has therefore distinctly come to ponder over this appalling spurt and find out why it is taking place despite all the laws enacted to deal with them and what measures apart from current ones such as arrests, prosecutions, jailing etc. will have to be taken in the times to come to preserve the morals and morality, as we interpret them, of the current and the coming generations. It is obvious that what has been done so far in this direction has failed to deliver the goods and if the new measures mean a radical departure from the current conceptions, the latter will have to be abandoned totally or modified substantially as warranted by the conclusions we come to.

Here it will be appropriate to say a few words about the effectiveness of punishments in controlling crime at least to a certain extent. As we know, punishments in the old times were very severe and by modern yardstick too severe in relation to the nature of the crime committed. For instance, hands were cut off for thefts and the capital punishment was imposed even for such offences as robbery or dacoity even though no death had been caused in its commission. Yet the fact must be conceded that these severe, if cruel, punishments did put fear in the minds of criminals and to that extent operated as a check on their misdeeds. It is true that they did not stop the crime altogether but at least kept it under some control.

The tendency of late has been to make all punishments less and less rigorous and also to soften the stay in jails. The result is that a prisoner is well fed, adequately dressed and provided with decent treatment. It is no surprise therefore that many a hardened criminal thinks nothing of spells in jails and does not mind a return to it after some freedom outside which is put to no better use than committing fresh offences. Experience has also shown that stints in jails, even if they are long, do not necessarily reform criminals. Attempts which have been or are being made to rehabilitate them have not therefore been very successful on the whole. If they had been, the volume of crime would have fallen and not risen; so also he number of repeaters.

The time has therefore certainly come to revive to a certain extent the old ideas about punishments if not in the same form. What is now needed in order to deter criminals is short and deterrent punishments like whipping or even not very strong but unpleasant electric shocks. Some other punishments to fit the crime can also be thought of. If they are introduced, we will be killing two birds with one stone in that criminals, being really afraid of the punishments, will commit fewer offences and there will be less and less crowding of jails whose number will otherwise have to be increased progressively in the context of increasing population if current ideas of punishments are allowed to continue.

How does one define "morality"? According to the Oxford Dictionary, morality means "moral science; moral principles, points of ethics, particular system of morals (as commercial morality) and moral conduct (especially good)". The word "moral" means "concerned with character or disposition, or with the distinction between right and wrong". I have no precise idea how philosophers or psychologists describe these two terms but presume that the substance of whichever way they define them, could not, when translated into ordinary parlance, be very different from what has been mentioned above. Whatever is ultimately good for the material and spiritual well-being of man has been regarded as moral and in abstract it becomes morality. Whatever is harmful to man or society is considered as immoral. As however ideas about what is good and what is not good do change with the passage of time and with new thoughts and feelings overtaking the human mind, it follows that ideas regarding what is moral and what is not moral must also change automatically. Take for instance, social offences such as gambling or homo-sexuality. So far these two pursuits have been considered to be highly immoral because they are supposed to lead their perpetrators to ruin, physical, material or mental. The trend in many countries however now is to remove them from the list of offences and permit them freely provided no minors are involved, they do not take place in public places and there is no violence, deceit or fraud practised by anybody on anybody. In other words, one can gamble as much as one likes in private places and if the result is loss of money, it is only the gambler who suffers and along with him possibly some of his close relations also. To be blunt however, this ruin does not affect many other human beings and to that extent it could be safely ignored by the society. If a person who is old enough to know what is good or bad for him intentionally wants to gamble away his money, it is his concern and there appears no valid reason why the society as such should waste its time in prying into his affairs and rob him of the pleasure he might be getting out of the pastime. The same can be said about adult homosexuals. If they practise their hobby in private and are no nuisance to others, they are better left alone so long as there is no violence, deceit or fraud or minors involved in the affair. Some other instances can be cited of such changes that have taken place in man's views.

It should therefore be apparent from the above that morals and morality are not immutable and that they do change along with changes which take place in man's thinking. There is nothing very sacrosanct about them and if this aspect is kept in the proper perspective, much confusion that is occurring now in human thinking might disappear.

The ultimate test of morals and morality must, in my opinion, be what can, in the prevailing conditions and ways of thinking, contribute to the maintenance or promotion of man's material and mental or spiritual well-being. If some old conceptions run counter to this consummation, they will have to be unceremoniously discarded. If they are not so thrown aside, they will only cause confusion and obscurantism and to that extent retard our progress towards our goal, namely, a rational and egalitarian society that will be reasonably happy and contented in the difficult conditions of the days to come. The past can no longer be an adequate guide for our march into the future and the sooner this truth, even if bitter, is realised, the better it will be for homo sapiens.

What does the phrase material, mental or spiritual well-being mean? The first one is easy to understand. It means the happiness felt when one is in good or fairly good physical condition and one's wants such as financial, occupational, dietary, residential or recreational are met fully or fairly. Not so easy to grasp is the connotation of the words mental well-being because this obviously depends on what one has, what one wants, what one thinks and what one expects not only of himself but others as well. This is naturally going to be different for different persons and it will be obvious that what satisfies one person mentally may not be what might satisfy another person. There could also be a little overlapping of conditions which govern material happiness and mental happiness. In majority of the cases, there can be very little mental happiness without substantial material happiness. For instance a sick man, whose physical functions have gone awry, can hardly attain a state of mental well-being.

Still more difficult to explain, at least for me, is the term spiritual well–being. Spirit is essentially what is commonly imagined as soul and I for one do not believe in the existence of souls, much less in the transmigration of souls. Nevertheless a very large number of human beings do feel that there is such a thing as soul which is responsible for almost all actions, feelings and urges of man Whether one believes in souls or not, a little thinking makes it obvious that there can not be much distinction between mental well-being and spiritual well-being. There is supposed to be a close connection between the mind and the soul and the former can not feel very enlightened without the latter feeling likewise. Spiritual well–being also does imply congenial conditions for meditation or prayers or worship and the following of chores prescribed in these connections by the ancients but here again there is no happiness unless the mind, which has the power to think, speculates and comes to conclusions, is also satisfied about the means adopted or results achieved.

What we need therefore really consider is the material well-being and the mental well-being, leaving aside spiritual well-being which, as shown above, is very nearly identical with the latter i.e. mental well-being.

Before we determine what essentially contributes to material and mental happiness, it will be worthwhile considering what the actual situation is in the world today and whether there will be any increase in this happiness if things are allowed to continue as they are.

Taking our own country first, can it be said, against the background of our ancient heritage and culture, that we are today happier than we were say 25 or 50 years ago? The answer, I am afraid, will have to be a firm "no". Before the year 1947 when we were struggling against the British for our independence, there were for us no powers or privileges or riches to share or appropriate. What was then demanded of us was sacrifice, courage, acute discomfort particularly while in jails and single-minded devotion to the goal irrespective of the tribulations on the way. At that time constant reference was made by our leaders to the values taught to us by our scriptures, saints and valiant heroes of the past and the desire for freedom was so strong in many of us that hardly any thoughts came of cashing in on power or privileges or wealth after we attained our independence. This was as it should have been and we all took pride in the unique way a large number of our countrymen fought the foreign power, which was ruling us, under the leadership and guidance of Mahatma Gandhi. A majority of us also sincerely believed at that time that the qualities of self-sacrifice, nobility of spirit, bravery etc. which we displayed in those years would continue to be with us and we would not forsake them. Our dream then was that with such qualities abounding, India would be an ideal country where there would be very little of greed, ruthlessness, exploitation, hypocrasy and the like. We imagined that with no foreign power choking our initiative, we would develop into a nation where kindness, generosity, considerateness and selflessness would prevail, making everybody fairly happy if not very happy. We also felt at that time that we would be a shining light in this materialistic world which other countries could follow with confidence and hope.

What are the actual conditions today in our country? Without any exaggeration it looks as if all those qualities of self-sacrifice, kindness and what not have been thrown to the winds by almoat all of us and there is very little difference left between us and the inhabitants of what we sef-righteously called the materialistic western world. There is in our country unscrupulous profiteering, exploita- poverty, heartless display of power or wealth, misery, shortages of various essential articles, increasing cost of living and carefree inefficiency. The situation at least today is so frightening that those of us who have passed a part of their life under the British do wistfully look back at those times and pine for their return (but without the British of course).

Our country has therefore belied the expectations which were reposed in it 28 years ago. It is no excuse or justification that many other countries have gone down the same way.

The heritage, culture and spiritual accomplishments of which we boasted a good deal have disintegrated with stunning speed and there are very few spheres in which we can say today that we excel the westerners whom in those old days we were inclined to look down upon. If anything, they are much better off than we in the material sphere and it is now we who have constantly to approach them for financial and technical help.

If we have skidded down th eslope, there is hardly any nation in the world which has climbed up it. Some of them may be much ahead of us in respect of wealth, industrial production, luxuries and the like but it is indeed highly debatable if they are mentally any more happy than we are. Their crime is rising by leaps and bounds, their greed for money shows no signs of abatement thereby making life a continuous rush for lucre, there are powerful blocks which are armed to the teeth, are terribly afraid of each other and constantly devising fearsome weapons conventional and nuclear for defence and attack and as a result of which man today does not feel safe anywhere. One mistake from one of the powerful nations and everything on this earth might be blown up into eternal silence. That is the condition today of the world even though man now can ride in a train at a speed of over hundred miles per hour or streak through the air at a speed twice that of sound or can land on the moon and send space vehicles to photograph Jupiter and Saturn.

Why and how has man come to this condition wherein a major portion of the human race is beset with poverty and hunger or crime and feuds or jealousies and rivalries and also a gnawing if not very overt fear of instant destruction ? And all this despite the fact that every nation has its armoury of laws punishing criminal conduct of every type, there is the United Nations Organization to look after the welfare and progress of the entire world and almost every country or set of countries has its own commandments laid down by its wise men, past and present, regarding how men and women should behave in this world ? As we know, hundreds, if not thousands, of persons are daily punished by courts, civil or military, and yet crime is showing no signs of easing off anywhere in the world. It is true some advanced and industrious nations do not know what pangs of hunger or tribulations of poverty are but that has not made their inhabitants immune from crime, hatred, greed and fear of war despite the UNO. The situation today therefore is such that existing laws, regulations and norms, of morality have not made man happy or contented except perhaps in some isolated tribes and it behoves us to undertake a sensible analysis of the factors responsible for the rapid deterioration.

In my humble opinion, our present plight is mainly due to (a) clinging to some norms and values which are not relevant any longer, (b) blind faith in god and religion, (c) excessive importance attached by man to money, (d) pursuit of self-aggrandisement by those (human beings or nations) in a position to do it and (e) fanatic faith in nationalism.

Norms and values which have undergone radical transformation during the last 50 years or so are those that concern sex, marriage, social pastimes such as gambling, drinking and prostitution and finally creation and preservation of life (human of course). A reference has been made above to the new (and fundamentally different) ideas now building up regarding gambling and homosexuality. The same can be said about the institution of marriage and sexual loyalty of husband and wife to each other and prostitution. It is being seriously questioned everywhere whether two persons (of opposite sexes), conscious of their individual personalities, rights as human beings and very often than not of diffierent temperaments, can or should bind themselves to each other forever even if they find such link-up unbearable for any reason. The system of divorces has already made a wide dent in the belief in heavenly union of man and woman and some rethinking is also taking place on marital fidelity. Time is not far off when questions will be asked if marriage is at all necessary. Even in this country, not to talk of western countries, we come across, though not very often, instances of man and woman living together without marriage, procreating children and being accepted as respectable members of the society. Regarding prostitution, which has been with us all along, it can no longer be or is considered as a perverse sin. On the contrary it has become something of a necessity, whether one likes it or not, for people who can not marry for some reason or another or those married but posted (without families) to far away places for long stretches. In some countries this so-called trade in flesh is legally permitted under proper safeguards while in others it may not be legally permissible but has assumed extensive dimensions roping in its fold not only common prostitutes but also members of white collar class now known as call girls, society ladies etc. This is therefore another item in which old ideas are changing and due regard is being paid to realities and not to fantasies. The last item of creation and preservation of human life is already under attack in the sense that attempts are now in progress almost everywhere to control the growth of population. All types of devices have been or are being produced including abortion to prevent births and there is a rift even amongst people (for instance Roman Catholics) who were so far prevented by their religion from using any contraceptives at all. As if this is not enough, the question of euthanasia is also being seriously discussed.In other words, if a grown-up person wants to end his life, there is no reason why he should not be helped or allowed to do so.

If the above and similar changes in thought are accepted rationally, there will be a distinct improvement in the life of man, apart from the easing of burden on the law enforcement agencies which then will have comparatively fewer offences to attend to.

The more I have thought of god and religion, the more I have come to believe that there is no god and that the concept of god and religion has outlived its usefulness to human beings. I have therefore been feeling that some alternative principles or tenets of life must be revived or devised in order to make human existence on this planet reasonably happy and contented particularly in the exacting conditions of the coming years.

I have very little doubt that I, an atheist, belong to a very negligible minority but many will agree with me that god howsoever enshrined he might have been in holy and lofty thoughts originally, has today become a major source of discord and violence. Philosophers of different races might have propounded the idea of one god for all human beings but in practical life, followers of every religion believe only in their own god and never in the god of any other religion. This passionate and fanatic belief in one's own god has led to fierce wars, riots, massacres etc. and even today when man considers himself very advanced, religious differences continue to be as bitter and violent as ever. I do not think any instances need be given because everybody is aware of them.

Religion and god go together and can not be dissociated from each other. If therefore human life is to run on a more peaceful note than it is now, both god and religion will have to be given up altogether, or at least regarded as one's very very private affair. It was thought that with the increase in literacy and education and with scientific and technological progress, man will think and act more and more rationally but this has not happened; and in my opinion will not happen until we coolly analyse the role which god and religion have played in creating an almost unbridgable gulf between man and man. Those who originally thought of and nursed the idea of god and those who founded different religions acted or were no doubt inspired with the best of motives but one objective look at the world as it is today will show what mess the succeeding generations have made of these concepts. The question of discarding both will therefore have to be seriously considered in the interest of our own future.

It will not be out of place if I say a few words here about why I do not believe in the existence of god. I agree with the view that the primitive man, frightened by his surroundings and unable to realise why there was death and illness, thunder and lightening, dangerous animals and poisonous creatures around him, had to seek refuge in some supernatural being or power which he thought could protect him from all such evils threatening him, his family or tribe. His anxiety to protect these interests made him regard god as indispensable because he, helpless as he was, naturally wanted somebody to look after them all the time. The origin of prayers, worship, vows etc. is not then dffiicult to understand. It was obviously in the worry which man must have felt about the welfare and happiness of himself, his relations, tribe and the like. Today we are in a much better position to dissect the thinking of our ancestors and to put their beliefs and views to a dispassionate and pitiless test. If we do this, we can infer that whatever has been put in the mouth of god is nothing more than sane and sound advice about how men and women should behave in order to make the society a going concern without much strife and dissension. There is also very little doubt that this advice has not been given by god but by thinking men of the old times who must have reasoned that if god was publicised as the giver of the advice, it would be followed implicitly by man. Today however much of the good that flowed from the idea of god has been replaced by positive harm as shown above. Different gods have been monopolised by different religions which are fiercely opposed to giving them up or accepting the idea of one supreme power which might be responsible for the creation of the universe including tiny man or that the latter's fate lies in his own hands and not in the hands of an imaginary being who is, along with his good points, often portrayed to be as capricious, susceptible to flattery and vindictive as man is.

Centuries ago one of our philosopher poets advised that money should be regarded an evil and that there is not even a shred of happiness from it. One realises now how wise and sound this advice was. There is no question that the notion of metallic or paper currency was adopted in order to make trade and commercial dealings smooth whether between inhabitants of the same locality or of different places or even different countries. Very few could have imagined at that time that this innovation would be exploited and abused by unscrupulous people all the world over to enrich themselves at the cost of others. This is what has precisely happened today. Unless one has sufficient money, one can not even feed oneself properly or clothe oneself adequately or obtain enough medical attention or a roof over one's head or for the matter of that even live in this world with a sense of self-respect or self-confidence. We have made our entire material happiness dependent on money whose absence puts us in all types of difficulties. It is true there are some exceptions i.e. human beings who attach scant importance to money but their number is extremely small. To be blunt, even they have to approach or expect from others if not money at least their food and clothing. Even if their followers or disciples voluntarily offer food and clothing, the fact remains that they can not do without them and have to accept these offers. Here we may ignore those saints of modern times who move about in aeroplanes, live in posh houses, never feel the dearth of money which is provided in abundance by their disciples; they are, it must be conceded, not many but they very well illustrate what has been written above about the role of money in the scheme of things.

Is it not obvious that if the importance of money is reduced by a system according to which every human being gets all the necessities of life but not its luxuries, there will be more happiness in this world? How it could be done is another question but conditions as they are developing now do make one feel that a solution to many problems of today caused by lack or excess of money will have to be sought in the above direction. if on the other hand these are allowed to drift as they are drifting now, only chaos will be in store for man because money has made a large number of persons forget scruples, morals, decency, kindness and other noble virtues. Reverting to crime, there is little doubt that a system as hinted at above i.e. in which every human being gets all the necessities of life, will have a very beneficial effect at least on crime against property, if not crime against person.

Power and money usually go together, which follows which being not very material for the subject under discussion. It is very common experience that anybody who has got one or the other tries to acquire and possess what he has' nt. After getting both, the inclination is not towards being useful to others i.e. those who are in a much less fortunate position but to strive, by means fair or foul, for further self-aggrandisement regardless of what harm it will cause to others or what effect it will produce on the society in general.

Take a person in government service or industry or in a line in which power or money or both come to him automatically in virtue of the position he holds. There is in majority of the cases a non-stopping effort to acquire more of both if possible or at least one when both are not possible. The result is growing wealth or power, thereby increasing the disparity between their possessors and the huge majority of their fellow beings. This gap is undoubtedly a root cause of social and industrial tensions as well as of crime against property. The have-nots are jealous of the haves and their attempt is always towards getting what they have not got and a few others have got. In the process the ethics or moral justification of the means adopted towards satisfying their desires hardly counts. There is thus no doubt whatsoever that the economic imbalance caused by man himself is responsible in a large measure for the plight in which he today finds himself. I believe it was Mahatma Gandhi who had made a very useful suggestion that all rich men should regard themselves as trustees dedicated to the welfare of their less fortunate brethren. How many men with wealth or power have cared to follow it? The same desire to acquire more wealth and power is noticeable also in nations which have either or both, this race leading to international tensions and flare-ups, if not to wars.

History shows that countries have often gone to war not because the problems between them were absolutely insoluble by peaceful means but actions by one were regarded as unbearable affront to the national dignity and honour of the other and the issue could be settled only by taking up arms. If in the process hundreds of thousands of people (including civilians) were killed or maimed or crippled materially, it was nobody's business. "Martyr" is the word used to describe these unfortunate people by both sides, more perhaps to cover up their sense of shame and guilt than as sincere expression of their tribute to the agonies, mental or physical, suffered by the luckless victims. There are also cases in which the unholy desire to spread its hegemony has made the rulers and also the citizens of a country utterly impervious to the misery, devastation or humiliation caused to the inhabitants of the less powerful victim. The only solution to this periodical butchery is one world government. Is humanity ready to adopt it? If it does'nt, armed conflicts will continue as heretofore but increasing in their cruelty and ruthlessness. Not a cheerful prospect by any means.

The above are, according to me, the main causes which are responsible for the deterioration which has overtaken humanity. The question next is what is to be done to eliminate them. If the analysis made in the preceding paras is correct, the answer to the above question is almost self-evident. We must first of all grasp the fact that a whole set of new value systems is emerging and adjust ourselves rapidly to the changing conditions caused by what is known as the population explosion. Old norms and values which are no longer useful or valid must be discarded. Our aim must be of course the good of man and the human society. With our sights set on this goal all the time, we must suitably change our ideas about social vices, sex and similar other aspects of human behaviour and thereby reduce the incidence of friction, jealousies, misunderstandings and the like. Next important step is to dispossess our minds of all current ideas about god and religion. As shown above, they have caused not a little misery in this world and we must resolve that if faith is at all necessary in them, it should be one's purely private and personal affair and no fetish made of it anywhere outside home under any circumstances. The next step would be to have a very close look at the role which money has been allowed to play in human transactions. Anybody with brains in his head must not be allowed to cash in on them by amassing enormous wealth or power or other things and thus create disparity between himself and so many others. Those brains should be harnessed for the welfare of the masses and not for one's own excessive comfort and luxuries. In fact there is no justification for the current system which permits a clever person to enrich himself at the cost of so many of his fellow beings only because he has more brains than others.

Lastly man must learn to have faith in man only and not forget others in the pursuit of his own material advance. The sole aim of our existence must be to make other human beings as happy as we can and to establish a real egalitarian society in which there will not be much scope for exploitation or self-aggrandisement and money will be regarded as a means for general happiness and not individual enrichment. This should be our main goal on this earth. It must also be clearly understood that laws by themselves have not made and can not make man virtuous in respect of those so-called aberrations which affect only him and his close relations and not many others. In the history of man there has been no dearth of such attempts to bring man to order by force but all those aberrations are still with us and there is every probability that they will continue to be with us even if more stringent laws are enacted to deal with such offences. Laws to punish violence, loot etc. must of course be there. They are on a different footing altogether.

To many the above may appear to be an exercise in utopia but I am clear in my mind that there is no alternative open to us. We must shed all our past and present prejudices, biases and irrational beliefs and start regarding ourselves as world citizens in every respect. That way alone lies our salvation.

Man harassed by over-population, fear of under nourishment, increase in lawlessness, shortage of living space, abundance of destructive weapons and the like has now very few options before him. Either he makes a substantial break with the past and selects new grooves of life pragmatically or he continues on a collision course with his destiny. Whether he progresses or regresses will depend on the choice he makes. Incidentally the thought is rather saddening but incontrovertible that even if man destroys himself by his stupidity, no survivors will shed tears over his disappearance from the earth. The earth too will continue to revolve round the sun and the solar system will continue to hurtle along with its galaxy towards the outer fringes of an infinite universe. Man will just be one more species that once was but is' nt any more.

Lastly I must make it clear that I do not claim any originality for the views which I have expressed above. If some of them coincide with those already advocated by men of knowledge and learning, past and present, I shall only say that I am fortunate to be in good company.

⁂

Post-Independence Moral Trends In Indian Society

Prof. (Mrs.) P.G. Kamat.,

Introduction

That we were ruled by the British and not by the French, is an accident of history. But the British imprint on our life and language is a reality of our cultural situation today. This reality, by and large irreversible, has been determining the moral trends in our Society since independence of our country and was also very much active in the pre-independence British nurture of the Indian Mind.

When we, therefore, mourn certain unwholesome moral trends displayed today, such as the wholesale run for a life of titillation and sensations, which is supposed to be trendy even by the elite, we have only to look deeper into the British imprint on our life and minds.

A search for the nature and peculiarity of this imprint is long overdue. We must identify and name it. We must scrutinize and strengthen our good legacies and weed out the bad ones. I, therefore, welcome the lead provided by this seminar in the direction, and also thank this Noble Institution for giving me an opportunity for expressing my views on the matter.

India before the British.

Our present concept of the Indian Nation is all British legacy. Partly it is a result of British educational and administrative policies and partly of our political opposition to the British Domination. A vague and largely incomplete preliminary of such a concept was the Indian sub-continent under Akbar the Great. But his achievement was a personal fiat and so perished with the person.

Any unity, therefore, India enjoyed before the Moguls and the British was a unity of shared set of actions-shared intellectually as well as emotionally. It was linguistic in structure and ritualistic in expression. Common affiliation to Sanskrit played a large part in this unity. It was and still is a structure of meanings-spiritual, ethical and aesthetic and this is perhaps the little secret of the longevity of Indian culture. We can destroy a temple but cannot destroy an orally transmittable meaning-structure.

In place of the concept of nation, we had the concept of authority. It was derived from patriarchal family system and was blown up to include not only the king and his subjects but also the God of Gods and his subordinates. Thus this concept enjoyed a telescopic flexibility whereby the transition between an individual and the universal became a two-way and continuous process. This two-way commitment on the plane of family and society issued forth as a set of standard and ritualized duties and both these together further received their sanction by their collective set of duties and rituals towards Gods. As a set of actions, therefore, the concept of duty acquired a concrete existence. As shared and felt behaviour patterns it gave meaning to the life of the people who were born into its field of force, lived in it and died in it. Concepts like *Atithya*, *Sanskar*, *Varnashram dharma*, *Daana*, *Havan* and *Tirthatana* were ever-prevailing norms, and exceptions or deviations only proved the rule. Population pressures and demographic movement was insignificant as compared to modern Indian situation and it was made easier to render stability to such practised structures. Not that all population observed and understood these concepts. But the trend–setting elite certainly did.

3. Muslem Impact

Arrival of muslems introduced a new element into the Indian Mind. It created the mental ground for the British occupation of India by teaching the local population to accept the idea of a foreign king, at times hostile and destructive to the local culture, coming to rule and stay at Delhi. That the British could rule from Delhi is an unnoticed part of their success story.

Moslem customs and traditions, luxuriating in the newly found prosperity of the northern and central India, introduced the first variation to Indian attitude tosensations. They bestowed royal patronage and gave courtly prestige to the life of luxury. Sensation seeking carried to the extent of wild-permissiveness and recklessness, became aristocratic virtues and became a part of the fashionable sophisticated behaviour. Upper classes of Indian population, associated with the Mogul Administration once upon a time, show even today a remarkable residue of this moslem imprint. Men and women from established Hindu families of Uttar Pradesh, Punjab and Bengal even flout it as a hallmark of their pedigree.

Perhaps this stimulus did provide a new and inspiring sensation patterns for arts like dance, music and painting and crafts like weaving and perfume manufacture. But at the same time it made romantic self-indulgence and sentimentality, an identifying trait of our adolescent meaning-pattern. Further it made conspicuous consumption and conspicuous wastage permanent aspect of our high culture. We perhaps became more perfumed and refined in our physical aspects with the moslem impact; but ethically it has anaesthatised us and spiritually coarsened us. However the moslem impact, due to the initial spree of destructiveness and conversions, shocked the Indian meaning-structure and hardened it into a mild internal fanaticism. Personal and social life became secretive and hardened into not-breakable mechanical law, demanding an unquestioning obedience and the old trustful participation with heart as well as head died away. Code of conduct became crystallised and authority became proportionately inflexible and tyrannical. Quantity of frustration and deviation, therefore, was bound to increase proportionately.

4. British Notion of equality

And the British came bringing with them a philosophy for the frustrated, justification for the deviated and a new security and peace to the common man. Education became a source of most respectable livelihood with them and guarantee of justice that brought peace to family life, coupled with ever developing medical science started our destructive run towards population explosion.

Moslems had partly rattled the Indian sense of social hierarchy, as imposed by Chaturvarna, by treating lower sections of Hindu population with an equality unsuspected by the upper classes before. But Moslems did this simply because *Varna* was an unknown cultural determinant for them. The British on the contrary, brought with them a notion of human equality as a variously defined concept. Though, for the British, at home, this notion was an uncomfortable mixture of Christian notion of equality of men before God and Jeremy Bentham's notion of equality of opportunity for economic competition (ultimately anti-religious and predatory), they themselves were not clear but only all enthusiastic in imposing their advanced notion on backward Indians. And they, it should be remembered, at least the learned amongst them, were in 1818, yet to recover from the shock, the term equality gavh them with reference to its application during the Frence Revolution. Therefore, as applied to the Indian situation, equality for the British meant equality amongst all Indians in obeying and furthering British interest in India.

However, in spite of such a limited applicability, for the Indians the notion not only provided a forum to come together, forgetting their caste as well as religion, at least on political, economic and social planes but in fact, helped them to establish the embryonic foothold towards the great task of nation-building going on in our country under Pandit Nehru's great and genuine egalitarianism. It is grateful to note and I do not have the present state of emergency in mind when I say this, that his daughter, Mrs. Gandhi, is carrying the great mission on with a greater vigour and with cleverly modified socio-political tools.

The British Christianity

What is true of the concept of equality is practically true of all concepts planted amidst us by the British, knowingly or unwittingly. They had a point of view, at times not quite clear to themselves and we accepted these for very different reasons and with a very different point of view. The concept of Christianity came to India with the British for the simple reason that it was a part of their traditional culturological furniture when they started from home for the shores of Asia. They had never any serious missionary interest like Vasco da Gama, the Portuguese, who set sail for India with the avowed purpose of acquiring spices and creating Christians amongst the Asians. At home, the British themselves were still debating the nature of the religious determinants of their culture. And, therefore, primarily commercial and supporting political intentions were the main concerns of the British as rulers.

The British Christianity, therefore, shocked pleasantly the new university graduates of Bombay and Calcutta as early as 1870, with its sweet persuasiveness and general lack of aggressiveness often associated with proselyting. Obvious civic sense, advance learning and technology, military and administrative ability and global power displayed by the British made the systematic religion of the conquerors, with its accent on group discipline and regularity, all the more attractive to these neo-hindus and led to the formation of neo-hindu movement such as Brahmo Samaj in Bengal and Prarthana Samaj in Bombay. The intentions of the founders of these samaj-type institutions were simply to get clear of caste and creed confusions, cruel and meaningless customs and the internal fanaticism of the old faith. Learned scholars like Sir Ramakrisna Bhandarkar and Justice Mahadev Govind Ranade, incidentally both first ever graduates of the University of Bombay, became overmuch inclined towards the rational sense of worship and the sense of simplicity displayed by the English Christianity available to them in India. But at the same time we find Ranade heaving a sigh of relief at the fact that an equally erudite Hindu like Dadoda Pandurang, almost on the verge of conversion to Christianity, after a deeper comparative study of both the religions finds Christianity less satisfying of the two and develops a taste for Mysticism. Thus a *CULTURAL DUPLICITY*, a sort of schizophrenia, planted itself amongst the Anglicised Elite of this country. Like Macbeth after meeting the witches, they remained always in two minds about the good and the evil of the British impact on the Hindu sensibility. But their educational, social and family habits started changing. Their attitude to children and their upbringing also underwent a sea-change. The child did not seem to them any more an animal to be upgraded into a person through rigorous discipline and institutional controls, but rather an angel who is to be nursed tenderly for being an adult practical human being. And thus the younger generation of the elite started moving away from the hindu cultural field of force, as they saw no actions and rituals amongst the elders as live actions and concrete manifestations of this force. Even Sanskrit scholars like Moreshastri Sathe started telling intelligent boys like Chiplunkar to discard sanskrit studies and learn English for mental growth and social success. And finally, therefore, the trend-setting Elite of India and their imitators among the lower classes mentally became neither Christians nor they remained Hindus but entered a limbo of non-identity and uncertainty, loosely labelled as the *Angreji* or *Sahebi*.

6. Two forces of the British

The British are perhaps the most practical people of the West. practice and not theory occupies and interests them more. "The present state of roads is a greater matter of concern for them", says R. H. Tawney, "than their place on the road-map of England." And we must not forget the fact that it was not the Government of United Kingdom but a British Trading Company that started ruling India. So, without bothering much about the theoretical validity of the process, they brought us an educational system, already suffering at home from double-faced tension between science and poetry. One face of this new learning looked like Locke, Hume and John Stuart Mill and the other like Wordsworth, Coleridge and Keats.

The new generations of Indian University students studied British Philosophy and Poetry not only together but as one and the same–an expression of the new western spirit of inquiry and experiment. Therefore, it is the empiricism of British Philosophy and rationalistic outlook of the sciences fused with the romanticism of poetry that invaded the minds of the young graduates.

A great era of intellectual prose, journalism, research and social studies started as a consequence of the implantation of British Empiricism in Indian mind. The Romantic Poets inspired some poets but it soon petered out into sentimentalism, often being identified with the Moslem sentimental heritage, as we see it in the Gazals and lyrical moods of a highly educated poet like Madhav Julian, who was incidentally a University professor. We can, therefore, safely conclude that it was empiricism coupled with utilitarianism of British learning which found a ready soil in the Indian mind and not the romantic philosophy of the spirit. (It is very interesting to observe that the scientific outlook which impressed many always remained a theory divorced from the practice.) Sons of leading priestly class of Maharashtra like Ranade, Gokhale, Tilak, Agarkar, Chiplunkar, Paranjape, Karve etc. etc. suddenly started seeing no meaning in the Vedas and Upanishads as much as they could see in Economics, Sociology and Empirical philosophy of Bentham, Locke, Spencer and Mill. A number of social evils did get rectified, but the new philosophy gave a dangerous respectability to completion of acquisitive instinct, conspicuous consumption and wealth as a social barometer of success. Ultimately, however, it was capacity to buy and enjoy sensations which became the common cult of the Indian elite.

7. Trader Respectability

And the moral trends after the independence are othing if not a further and more irresponsible expression of this search for sensations at all levels, from Hindi Cinema to smuggling of multi-millions of rupees and from bribery to beauty parlours. As if to add insult to injury, after the independence hundreds of crores of rupees are pumped into public hands through foreign aid and internal resources under the five year plans and a wholly new class of unprincipled self-seekers has sprung up as a *noveau-riche* who have neither an awareness of the old tradition nor an attachment to British learning. They are all practising empiricists and utilitarians. Neither they are patriotic scholars like Tilak nor they are committed social workers like D.K. Karve. And they are the respectable people today. The British impact established the notion of trader-respectability and made selling of books more attractive to teaching these books.

This does not however mean that there was no materialism or hedonism in traditional Indian life and thinking. Charvaka and his disciples are there to remind us of the similar trend of thinking. But like the Greek sophists, Charvaka and his followers, though highly respected for their scholarship, were regarded as a deviated group rather than as normal trend-setters. They, therefore, could never attain such wider acceptability and adoptation as Advaita Vedanta or Yoga. The British learning made a shallower materialism of sensations our leading philosophy and basic ground of our ethics, making Patanjali and Shankaracharya objects of purely scholarly investigations. They forced us, perhaps unknowingly, into a world of two dimensions, making *Maya* our only *Brahman*. In short, the British made us economic human beings for the better as well as for the worse.

8 The Good Legacy

Social emancipation, educational and scientific developments, civic and medical protection, military and political training, industrial and commercial increase in our survival resources, agricultural and mining developments and those of transport and communications–these are some of the very important resultants of our contacts with the British. We would have never been quite the same had we been ruled by the Portuguese or the Spanish and we must thank the British for it. We have imbibed the high humanitarianism and the philosophy of enlightenment which is the backbone of our powerful democracy and our notion of a welfare state.

9 The Evil Of It

At the same time, utilitarian philosophy has implicitly classed us into *buyers* and *sellers* as economic human beings. We are what we can sell and what can be sold is what is desired by the public. Public choice is created by the advertisement and advertisements are created by big money. It is big money which we should fear. Big money has grown so big to-day that multinational corporations are powerful enough to buy a whole people and their culture as well as country. Chastity of women and honesty of men are out of date models for purchase-market. Now the Big Money is bidding for the whole soul of individual cultures. We must see the present bid by Mrs. Gandhi and her colleagues, therefore, not as a belated attempt to put the things right but as a decisive attempt to curb the power of non-responsible and impersonal concentration of buying power–buying values by paying prices.

10 Warning From The West

But where has the affluent West reached in its search for sensations? They are turning to East, for the search of the third dimension or they turn to the hallucinations of it by using L.S.D. and such other stimulants. They want to drop burden of the proper names and the history of the West it implies. The senseless hunt for the unending variety of sensations is already exhausted most cleverly by Vatsyayan for us. What next ? That has been the perennial human problem and if our forefathers have already told us that normal awareness is just not enough, for it can know the length and breadth alone-the surface world, we need not enter the endless circularity again by imitating the theory and practice of the West.

Let us control ourselves more, let us sympathise with each other more, let us give more than we receive;that is what the thunder said in the *Brihadaranyaka*.

11 Need to curb concentrated buying power

The few who possess concentrated buying power are powerful enough to buy anything from woman's chastity to human life. Royally decorated flats, posh hotels, night clubs, cars, foreign articles from cigarettes to T.V. sets etc. etc. are some of the aspirations of a common man. The sense of patriotism displayed during the time of 'Swadeshi' movement is totally absent in the foreign–crazy new young generation. They are prepared to sell out anything in order to buy these soothing sensations. The big money concentrated in the hands of a few, which is a black money too, can hypnotize the masses by involving them in rackets like 'Matka.' philosophical sermons can make only a few enlightened to see through and beyond the sensations. The masses could be controlled only by law. Plato was, perhaps, the wisest philosopher to advocate the thesis that the ruling person (s) should be given only that much which is essential for survival. The leisure and pleasure make the soul free to get indulged into morally degrading activities of all sorts.

The recently imposed emergency perhaps, could be interpreted in the light of Platonic doctrine 'Don't give more than what is required'.

However emergency is a temporary measure that cannot reach at the root-cause of the disease. And prolonging the state of emergency might give rise to new political evils.

Can we think of new directives and mere democratic means to get rid of the social evils? How to make the hard-headed self-centred utilitarian young generation aware of the wider social problems and realize their commitment to these? How to curtail the sensation seeking utilitarian tendency without allowing the unpractical and foolish tendency to creep in? How to enhance the moral values without abandoning the scientific spirits?

These and similar such questions are difficult to answer without evoking controversies. The adequacy of the answers is determined by factors beyond the control of the social thinker. And the diagnosis of the root-cause may not be acceptable to all.

The attempt to trace back the origin of utilitarian and sensation-seeking tendency to the imprint of British learning in no way implies an intention of throwing an illegitimate child at somebody else's doors.

The search after sensations seems to be foreign to Indian mind; hence those who are occupied with it seem to do so under great mental tension and with a sense of guilt. They seem to be open to self-criticism and self-senticization. Hence very often, we find the class of elite brought up in the tradition of British learning citing quotations from Vedas and Puranas in support of drinking alcohol and eating meat. These people look upon Socrates as a great encouraging figure who can talk high philosophical things inspite of getting heavily drunk. A glass of whisky therefore, has become a status-symbol for the intellectuals.

Linguistic analysis has pushed values into the world of transcendentals by making all morality relative. Sympathetic understanding of human weaknesses is perfectly justified on humanitarian grounds. But there is a growing tendency to-day to criticize and ridicule those who make best efforts to be rigorous in their behaviour and try to overcome the inherent human weaknesses and this tendency is rather dangerous. So long as it was a matter of academic discussion and intellectual speculation it was found very fascinating type of philosophy, occasionally practised by the elite. But the conversion of academic philosophy into applied ethics practised by the masses has led to socially damaging consequences. Hence we are forced to re-examine our philosophy of values.

Intellectuals have resigned political life since independence. The wisdom of the intellectuals has become a purey academic virtue and efforts on the part of the government, towards eradicating social evils are made in most of the cases, with no proper direction. The tradition of intellectuals like Raja Ram Mohan Roy, Karve, Tilak, Agarkar and Gokhale, who unlike present intellectuals, participated in active politics and social work, has become a part of history.

Why not we, who are more emancipated than the masses and have wider perspective and broader outlook, come together more often than we do and lay down a concrete project that would lead to observable consequences?

* * *

"Moral Trends Since Independence"

– P. R. Dubhashi

What are morals?

The morals of people cover many aspects. They consist of peoples' concepts of right and wrong regarding our individual and social conduct. They are concerned with the attitude of the people towards the purpose and values of life. They are reflected in attitude towards wealth, work, women and wine. They have a bearing on the relationship of the individual, the family and the society. They are related to the concept of God and ideas of religion accepted by the members of the society. They are related to the role of caste, class and power in society as also of education, science and technology.

Though the morals of people thus cover a wide spectrum of factors they are all related to one another and form part of the social, psychological, economic, political material and spiritual fabric of life.

Though the factors are many they are related to each other and interact and influence each other.

There has been a phenomenal change in the morals of people during the last 27 years after independence. A major inter-disciplinary study would be required to do justice to the kaleidoscopic changes that have been taking place. Here I can attempt only a brief sketch.

Attitude towards material possessions.

A major change that has taken place in the values of our people is sometime described as the decline in spiritual values and the ascendency of the material values of life. Our people were traditionally described as those inspired by an other-worldly outlook on life. In other words, they considered that the purpose of life on the earth was to enter into the heaven after death. This was possible by renunciation of material possession and by performance of good deeds "परोपकारः पुण्याय". A large majority of the people were also subjected to fatalism believing in the law of Karma. They believed that an unseen 'hand of providence' rules the course of events and man could make very little difference. 'Simple living and high thinking' was a motto which reflected this outlook of life.

Perhaps this was also a rationalisation of the material poverty of the people. Only affluent could afford to have material possession like furniture, good clothing or a well furnished house. Modern symbols of affluence like a motor car, a radio, a record player, a refrigerator or a television had not come into vogue.

Attitude to work.

This attitude towards the material possession also affected the attitude towards work. True the ideal "Work is Worship" is conveyed by such Sanskrit sayings as "उद्योगिनं पुरुषसिंहमुपैति लक्ष्मी". But on the whole the hunger for acquisition of wealth and material possession and willing ingness to strive hard and take risks to satisfy the hunger were rarely evident. On the other hand, there was greater emphasis on contentment and satisfaction with what one has.

Revolution of rising expectation :

During the last 27 years a sea change has come in these attitudes of the people. A revolution of rising expectation has swept a large section of our society. Material possessions rather than mere good deeds have become the index of achievement. "Simple thinking and high living" has started becoming a new motto! Material acquisition rather than mere disinterested sense of duty has become the main motivation for people. Science and technology have introduced and placed at the disposal of people a plethora of new goods and services. Even a coolie wishes to have a transister by his side when he does some earth work. Even an ordinary person would like to sport a watch and wear terelyne clothing. The attraction of the silver screen has enormously increased. The more ambitious among the society have entered into a veritable rat race for material possesion. While on one side luxuries seem to hold great attraction, scarcities of essential articles have increased. This has created possibilities of accumulation of black money by cornering stocks of scarce commodities and speculating in them. Making money by hook or crook has become summum bonum of life. Every act has a Midas touch! Corruption is reported to have increased enormously.

Love for easy money and soft life.

while the material motivation may be applauded as a healthy spur to effort, an unhealthy trend of "getting something for nothing " has also come in. The trend towards aggressive pursuit of individual aggrandisement has increased. 'Each for himself and the devil takes the hindmost' has become the order of the day.

This has put us in a peculiarly self-contradictory position. While every-body wants to possess more material goods, few want to work very hard. While from the point of view of work we have become a soft people, from the point of view of pursuit of material goods we have become an extremely aggressive people.

Weakening social ties.

This ascendancy of individualism and materialism has led to the disruption of links between the individual and the society. The joint family represented an obligation of an individual to a large number of his relatives. The joint family has now broken and the individual would not like to recognise any obligation to the elders and the children in the joint family (except his wife and children) who may not be able to earn a living.

The joint family was criticised because it encouraged laziness in the society. However, it created a certain degree of social solidarity and provided for social insurance.

Urabanisation & social anomaly:

The sense of solidarity has weakened. In big cities nobody cares even if a murder were to be committed in the house of a neighbour. This has enormously increased a sense of insecurity and .deprivation amongst people in cities who are foot-loose and without support.

Women as Breadwinners :

Desire for higher living and at the same time scarcity and the inflation have enforced urban women also to enter into employment market in an increasing number.

This has also been facilitated by the faster spread of education amongst women.

The emergence of women as bread-winners has started affecting the relationship between the man and the woman. A greater sense of equality is developing between men and women.

Attitude to women - women liberation:

The exposure of women to social environment has also affected the attitudes towards women. According to the traditional moral attitude, young men and women in our society were not supposed to mix freely. Excessive intimacy between men and women was considered to be morally wrong. The recent economic and social changes described above have brought a considerable change which is sometimes described as "liberation of women". The more liberal attitude means a free and easy relationship between men and women. Free display of sex as in the west has not yet become common but there has been enormous change in the dress and attire of women and sex display on the screen has gone to such an extent as would not have been acceptable to the conservative attitudes of the previous years.

Change in social ideals:

With the preponderant position of wealth and material goods in " the scale of preferences ", the social ideals (आदर्श) have changed. The glamorous actors and actresses and wealthy men have become the new ideals but not those who suffer and sacrifice or those of high learning who live a simple life.

Commercialisation of Art & Education:

Even education and art have become commercialised. Big artists would give a display not to earn appreciation of the connoisseurs; their appearance depends on the packet of money offered to them.

Even education has commercialised. The old Guru-Shishya relationship has vanished and classes preparing for the examinations have become popular. The "soft attitude" is also seen in tendency among the students to avoid studying and learning in a hard way. They want easy way to success. Like corruption in economic life, copying at examinations has become wide spread. Even the invigilators have been threatened.

Permissive Society:

In the western world a new society called 'permissive society' has come up, a society which permits individuals to go in their own way without any moral inhibitions or social restraints. Similar tendencies of a permissive society have also emerged into the morals of our people.

Rat race of power politics:

If wealth is one subject of worship, political power is another. The same rat race which is seen in the acquisition of wealth, has also cropped up in the acquisition of power, by hook or crook. Politics is not for those who suffer or sacrifice for the country. It is for those who manipulate things unscrupulously and power is sometimes used not to serve people but to acquire wealth.

Hold of caste:

In a way the spread of materialism could be considered an element of modernisation. However, if modernity means the end of such old inhibitions like caste feelings, such changes have not taken place. Politics of power has only increased the hold on caste.

Spread of drinking habit:

There has been a considerable spread of drinking in the urban areas. In the earlier days drinking was considered to be a moral sin. Now it has become a sign of modernity and respectability. A person who does not drink would be a social outcast. Even young students and women have started taking to drinking. A party woulp begin with drinks. Those who cannot afford to spend money on drinks have to resort to corruption or other ways for affording these drinks.

Increase in superstition:

The quest for materialism must mean the triumph of reason and the end of superstition. It is a paradox of modern India that belief in stars has only increased with increase in materialism ! People with wealth and power would like to take the help of astrologers in order to help them in the struggle for wealth and power. While the worship of old form like regularly going to temples has gone, new cults have got hold of people.

The new Gurus & their wealthy followers:

The mystic producing vibhuti from out of nothing has started inspiring a large number of devotees ! The new Gurus have wealthy followers. Some of the new Gurus have also preached free sex theories to their followers.

Contradiction in values.

The new morals are thus a bundle of contradictions- a greater desire for material possession but a lower sense of duty or desire for hard work; less reading of devotional literature but greater following of the new spiritual Gurus; the decline of the old role of kinship, joint family and caste but greater exploitation of caste and religion for pursuit of power. Surely we need a great deal of reflection and re-examination of our moral values to make them fit for the modern conditions in India.

Right & wrong values :

Some of the new moral values such as desire for better living, greater sense of equality of women, greater freedom for young generation and for an individual are well suited to modern times. But some other tendencies like sense of unscrupulousness in amassing wealth and power, the greed for material goods and the declining regard for sterling virtues like self-sacrifice, suffering and simplicity, will have to be curbed.

Fight for the right moral values:

This can be done firstly by a big programme of adult education; spreading the appreciation of correct sense of values among peole generally; proper education of the younger generation; and the social exposure and boycott of those who use immoral means to further their own power and wealth. These should be considered as social sinners and the intelligent and dedicated people should undertake a regular movement to fight the deterioration of social values.

* * *

Moral Trends since Independence

V. B. Naik, M. A., LL. B.

India today is facing a big crisis--the crisis of character. Since the attainment of Independence serious efforts are being made to consolidate the political independence which is a potent means to achieve other significant goals. We have opted for democracy and through it we want to consolidate the hard-won freedom. But this task requires a willing and voluntary acceptance of certain abiding values, certain perspectives, and a well defined technique of action. More than these all, a national character and discipline is the need of the hour. It is in this context that an objective assessment and evaluation of the recent trends in the behaviour of the citizens of this great ancient land are called for and a study of the same at some length will certainly assist the correct formulation of our future plans and programmes.

Here it becomes pertinent for us to have a clear idea of the urges, aims and objects of the long drawn struggle for Independence. The great leaders of our motherland embarked on the fight for achieving political freedom from the British bondage with a view to removing all obstacles and hurdles in the way of country's all- sided development. They felt that unless the chains of slavery were broken and torn asunder the personality of every Indian would be stunted and he would not be a full citizen of this great historic land. The vision of a Free India inspired them to sacrifice their all and they suffered great hardships and underwent staggering trials and tribulations. They all showed us the path to freedom and also the way to sustain it. Under the foreign yoke India had sunk so low that the sense of self-respect was dulled beyond the possibility of immediate resurrection. To kindle again this sense of self-respect in our countrymen entailed a hard struggle, the nature of which it is difficult for the present generation to envisage.

They were all imbued with high sense of patriotism and prepared to undergo any physical, mental and other kinds of. hardship. Underlying this mental preparedness was a big spiritual urge. Pandit Nehru has put it very aptly that great revolutions whether in the United States or France or China or Russia would not have succeeded without a spiritual element which appealed to the deeper instincts of human beings. " The basic attraction of Marxism for millions was not its attempt at scientific theory but the passion for social justice. To that extent, therefore, it supplied a spiritual need." This is what Pandit Jawaharlal Nehru said about revolutions, in general. The struggle for Indian independence cannot be an exception to this. So, the inner urge of the great leaders who fought for freedom was to evolve opportunities for teeming millions to lead fuller, richer and happier lives. To satisfy this inner urge of theirs they vowed themselves to a life of dedication and renunciation. They chose to lead austere simple lives. Patriotism for them did not consist in building castles in the air based on the love of power. They always remembered the life of their people, their joys, their sorrows. They pitted themselves against the massive brute force of British Imperialism with their soul-force as their effective weapon. Soul-force implied and involved a code of self-discipline. Under Gandhiji's leadership the process of spiritualising politics got an added impetus. Gandhiji unequivocally declared that for democracy to succeed it should be based on moral and spiritual values. " A true democrat is a born disciplinarian", said Gandhiji. " Democracy comes naturally to him who is habituated normally to yield willing obedience to all laws human or divine," he added. In other words sincerity of purpose, intellectual honesty are the hallmarks of a democrat. Gandhiji believed in morality as the foundation of life. It is only through morality that man can destroy the brute in him and develop the human and divine qualities in him. He integrated politics with ethical and spiritual values. In Gandhiji's scheme of things individual initiative and the free moral development of individual life had always a primary place. late Shri. K. M. Munshi beautifully and succinctly summarised the redeeming features of our truggle for freedom in the following words:

"During the last hundred years of our struggle for freedom since 1857, our great leaders have emphasised the supreme importance of the moral and spiritual values of our heritage to maintain the quality of our individual and social life. They inculcated in us a sense of mission to dedicate ourselves to secure the freedom of our country and make free India not only great but spiritually armed to redeem mankind."

Against this background of spiritual armament and sense of mission and dedication let us now review the situation as it obtains today. I quote Munshiji again:

“I now come to the next factor of the situation, what I call the internal one. It can be shortly described as deterioration in the quality of our individual and social life. Has the class which sets the pace of public thinking any sense of mission left? I am afraid not, in any appreciable degree anyhow. On the contrary we are insistently thinking in negative terms of poverty, unemployment, frustration, complaints and failures. We live in dream of greed, which, as a great political thinker once described, masquerade in these days as the cult of a higher standard of living. We are a poor country. We will never reach the level of material comforts of the west.And yet we are losing the capacity to admire, appreciate or lead an austere life.” “Why have we lost faith in the values which are inherent in our culture and which Gandhiji insisted upon? Because we have been divorcing spirituality from politics and economics which Gandhiji would have never dreamt of doing: His first demand on us was to “beautify our mind and purify ourselves.” He laid the greatest stress on the purity of means and ends. He was more concerned with intensive internal development. For this, progressive elimination of selfish urges is necessary and urgent. Shri Munshi wrote these lines as far back as 1958. Within ten years of attainment of our Independence and under the very nose of the persons who worked with Gandhiji and who held the reins of administration, if this was the situation it is better to imagine the depth of deterioration obtaining today rather than describe it. Purity of means is completely ignored in a mad craze for achieving ends. Utter selfishness and greed have gripped the country all round. Abiding human values like honesty, integrity and truthfulness are at a discount. Use any means and attain the goal, seems to be the motto. Thus there is a mental conflict in the modern Indian intellectual, as has been very aptly put by late Shri Jawaharlal Nehru. It is better for us to read his assessment in his own words :

" In recent years the pace of change has been amazingly swift and it has been very difficult for human beings to adjust themselves to this ever-changing situation. They may make a superficial and external adjustment. But the old rhythm of life has gone and there is lack of harmony which is reflected in our political struggles and economic conflicts.

" Man has conquered the many ills he suffered from. He need no longer be a victim to poverty or hunger or disease if he takes advantage of modern science and technology.

"But in going far towards the conquest of the external world he has come into conflict with himself. In adding to his knowledge of externals he his lost grip of what he himself was and is. New problems and new questions arise and we are reminded of the old injunction " Know Thyself ".

"We labour to bring about a welfare state in India. In countries where such a state has been established in so far as the material things are concerned, we see patterns of behaviour which shock the older generations. There is growing juvenile delinquency and a rejection of all set patterns and even of basic national cultures.

"While on the one side we see tremendous advance, on the other we notice a distintegration of society because the cement of moral and ethical standards gradually melts away.

"The question for us to consider is whether we can retain in this process some of the basic values to which humanity has attached great importance and whether the spiritual element in life, using the word in its widest sense, can be retained or augmented or will it fade away.

"Without that spiritual element probably the disintegration of society will proceed in spite of all material advance.

"The question is not whether we believe in God or gods but whether we believe in any ultimate values. Without them we become superficial and trivial and it is not through triviality that men and nations grow."

Delhi Convocation Address, 1958.

There can be no better critique of the present moral trends. In our enthusiasm for secularism and material well-being, we are going too far in the direction of denying the latent power in the studious inculcation of ethical and moral standards. What ails the modern world and our own country could be summed up in the following words of Dr. Alexis Carell. " Man has sunk into indifference to almost everything except money." We may add power too to this.

Evidence of the deterioration in our morals could be seen in all fields of public activity i.e. in educational, social and political fields. To illustrate my point it may be pointed out that in recent years educationists have deplored the tendency of students' disregard for honest study and the right type of intellectual equipment. There is a marked trend to seek shortcuts to success in the examinations such as copying and corrupting the examiners. Likewise in other fields also there is a rapid erosion of all accepted standards of good public behaviour. As early as 1925 Gandhiji cautioned people against seven social sins. They are (1) Politics without principles, 2) Wealth without work, 3) Pleasure without conscience, 4) Knowledge without character, 5) Commerce without morality, 6) Science without humanity, and 7) Worship without sacrifice. Gandhiji's life was entirely devoted to fight these basic social sins. He inaugurated a unique revolution basing his programmes of action on truth and non-violence. In doing so he affirmed his faith in God and the purpose of life, he said, was to realise God. He lived in God Consciousness. "God is that indefinable something which we all feel but which we do not know. To me God is truth, God is love, God is ethics and morality. God is fearlessness. God is conscience. He is even the atheism of atheist. He is the greatest democrat the world knows for he leaves us unfettered to make our own choice between good and evil," wrote Gandhiji. If we examine the conditions prevailing today in the light of what Gandhiji has said we find that in our hurry to secure material comforts we have ignored the caution given by Gandhiji. All our present ills flow from this. Cant and hypocrisy have engulfed us. Unless serious efforts are made to rid ourselves of these evils it is difficult for us to gain the lost ground. Here it is relevant for us to ask ourselves what is the purpose of our planning unless it be the happiness of people. This could be secured only on the basis of individual and social integration. In the words of Bertrand Russell the happy man is the man who does not suffer from either of these failures of unity viz. lack of coordination between the conscious and unconscious mind; lack of integration beween self and society, whose personality is not divided against itself nor pitted against the whole world. Such a man feels himself a citizen of the Universe." Happy life is the same as good life.

The recipe given by Bertrand Russell for happy life, namely reintegration of conscious and unconscious mind and of self and society should start from men in power and position if we want to arrest the downward moral trends. For this a big mental revolution is needed. It is said wars start in the minds of men and it is in the minds also peace and sense of dedication should start. In the words of Dr. Alexis Carel " We must rescue the individual from the state of intellectual, moral and physiological atrophy brought about by modern conditions of life. " It means a crusade has to be undertaken. " Man must remake himself. And he cannot remake himself without suffering. " We must know that men grow when inspired by a high purpose. The sacrifice of oneself is not difficult for one burning with the passion for a great adventure. Paul Brunton in his own characteristic and effective way puts it as under : " Such a channel exists in myself. The best starting point from which to reform the world is undoubtedly my own self. The best way to spread benevolence is to begin with myself. " NANE SAJJANANDARE RANGA NEENENU MADUVEYO. LOKADA DONKA NEEVEKE TIDDUVIRI. NIMMA TANUVA NEEVU SANTAISIKOLLI NIMMA MANAVA NEEVU SANTAISIKOLLI.

So long as we have shining examples of men like Gurudeva Ranade to inspire us to nobler ends there is no room for any disappointment. The coming of such persons is indeed a benediction. " God sends companions for our stumbling feet and apostles of the infinite for our groping minds."

—Paul Brunton.

⁂

Moral Trends Since Independence

—C. P. Bhishikar,

It will indeed be audacious on my part to pass any sweeping remarks on the moral standards of the people during the post-independence period. Such statements may be subjective and ignore the natural changes that inevitably take place in the life style of the people from generation to generation. The older generation often criticises the younger generation for adopting new ways of living. This criticism is not always justified. One may like it or not, old order has to make room for the new order. There is no use grumbling about it either.

So, when we talk of moral trends and moral standards we need not be unduly worried over our clothes, our hairstyle, our eating habits etc. To point your finger to the youth and accuse him of moral degeneration simply because of his outward appearance will be gross injustice. So when we talk about moral trends and standards we must first be clear in our minds about the implication of these terms. To me they imply behaviour based on certain value concepts which do not change with every generation. These concepts are given to us by great

Rishis who have discovered the basic truths of human existence and its ultimate goal. In the course of time they have acquired sanction not as the will of any individual but as His will ! Human good and individual good are the natural outcome if these values are adhered to. e.g. Saints have said "दया तिचे नांव, भूतांचे पालन आणि निदलिन कंटकांचे." From times immemorial परित्राणाय साधूनाम् विनाशायच दुष्कृताम् has remained the sole purpose of Avataras. The struggle for the victory of Gods over Demons has always represented efforts to preserve moral tone of the Society and the Individual.

Now, from this point of view, have we degenerated during the post-independence decades ? Decay and degeneration are of course relative terms. Prior to 1947 the moral fibre of the Society in general was perhaps superior. When I look to the fifty years before independence I feel that the field of national awakening and regeneration was dominated by people who had a sound spiritual base to their thoughts and deeds. Vivekananda, Nivedita, Auroi bindo, Tilak, Gokhale, Ranade, Gandhi, Lala Lajpat Ra- and Rajendra Prasad are but a few prominent names I may mention. Even Pandit Jawaharlalji has admitted that he was under the spiritualizing influence of Mahatmaji. People had before them the lofty ideal of achieving independence for the Motherland. They were ready to sacrifice anything for that goal. There is no need for me to describe the surcharged atmosphere in those days in details. An essential element in the situation was the faith of the leaders and the people in the future of Bharat Varsha. Look for example to this vision of Swami Vivekananda. He writes :- " I do not see into the future. Nor do I care to see. But one vision I see clear as life before me. That the ancient Mother has awakened once more, sitting on her throne, rejuvenated, more glorious than ever. Proclaim Her to all the world with voice of peace and benediction,'' Such exhortations coming from men who had dedicated their lives to service of God in Man had magic effect on the minds of the people. Naturally, standards of public behaviour were to some extent maintained. In a way, prolonged slavery itself degenerates the exploited masses, saps their confidence and makes them feel wretched. But political and cultural awakening during the struggle was phenomenal. It helped regeneration of moral standards.

After independence we as a nation had a great opportunity to make people work vigorously for the vision that Swamiji had seen. We should have judged the inner aspirations of the common man in India and allowed him to find spontaneous expression in our national set up. This is exactly where we failed and opened the floodgates to various degenerating influences. It is not at all disputed that for the people to be happy their material needs have to be satisfied. You cannot keep epople starved and preach morality to them. But at the same time you have to maintain a proper perspective in life. Perhaps, while preparing our plans the planners took the human factor for granted. The politicians on the contrary vied with each other in creating a sort of anarchy in the field of moral behaviour. It no longer remained a question of older generation blaming the younger generation for changes in behaviour pattern. Many in the older generation had to stand in the docks for corruption, nepotism, narrow caste-loyalties and throwing other moral canons to the winds. Then, again the type of education given was gradually deprived of its spiritual content in spite of warnings from such eminent educationists like the late Dr. Radhakrishnan. Very recently our Vice-President Shri B. D. Jatti has also urged that education must be given proper spiritual content.

I consider this aspect to be of vital importance in our national life. If we really want to restore the moral standards and help the regeneration of our Society we cannot afford to pursue only material ends. Unfortunately we are facing a very peculiar situation in our history at the present juncture. The tragedy-what else can you call it?-lies in three major counts which I may try to explain here.

One- Our nation in its hoary past has faced many ups and downs, it has gone through many cycles of degeneration and regeneration. But at all times vice was recognised as vice and virtue was respected as virtue. There was practically no dispute as to what is good and bad in social or individual life and character. Wealth, political power and social status were always decentralised. Highest Social Status was the result of ज्ञान and तप ; even after attainment of self-realisation, of a selfless life in the service of God and the Society. Such people generally never entered the competition for pelf and power. Those who wielded political power never considered themselves as teachers or preachers of what is good and bad for the Society They accepted the tenets of virtuous life and समाजधारणा given by selfless thinkers and visionaries. Many kings and rulers who violated the path of Dharma and considered themselves above everything were not tolerated by the people. The foremost goal of human life was the achievement of four Purusharthas i. e. धर्म, अर्थ, काम and मोक्ष. There was absolutely no doubt whatever as to what is the ultimate that Man has to achieve. It was the duty of the political Authority to see that all people are free to progress towards that end by whatever path they chose according to their aptitudes. अर्थ and काम had their due place in life but धर्म was the limiting factor or मर्यादा. So there was a sort of balance in individual, and social life. The total direction was towards the fulfilment of life purpose by attaining Moksha.

I have deliberately presented before you this broad outline of a purposeful individual and social existence. Perhaps it is rather difficult to conceive of such order in the modern set up where the world is being dominated by different types of national communities with different concepts of progressivism and we are trying to imitate them. This is a basic malady-the confusion in our value concepts and the lack of motivation to understand and appreciate our own heritage.

Two : The second important factor is the so called secular outlook that we consider to be modern. This very outlook has done a lot of harm to our moral standards. It has affected our educational system and consequently our value system. In fact the state or the political Authority has always to be secular in the sense that it must give freedom to all to lead a life according to their faith. It is not the function of the State power to promote a particular-संप्रदाय or mode of worship. We read of Asuras who destroyed the yajnyas of rishis. It was considered to be the duty of rulers in Aryawarta to defend the Mathas or Yajnyas. Rishi Vishwamitra went to Dasharatha and demanded that Yuvraj Rama and Laxmana be sent to protect his yajnyas. When Dasharatha hesitated, it was considered as a deviation from duty. Even Rajpurohit like Vashistha advised king Dasharatha to accept Vishwamitra's demand. In recent times-just three hundred years ago-after the establishment of Swaraj byShivaji, Swam Ramidas greeted it with a very meaningful utterance उदंड जाहले पाणी स्नानसंध्या करावया i.e. those who wanted to perform their rituals like स्नान and संध्या were then free to do so without any fear of attack or obstruction of intolerant followers of other faiths. To me this seeme to be a perfectly secular attitude. But now a days many seem to think that धर्म or अध्यात्म are mere remnants of Dark ages and have no place in a modern secular set-up.

This has totally perverted the moral attitudes of the people and also kept the younger generation away from the character building Samskaras. A life devoid of धर्म and अध्यात्म turns out to be purely materialistic. It loses its balance and moral standards start going down. No secular laws can stop this rot. This is a specific trend that has developed during the post-independence period. Unmindful of the warnings from thinkers and philosophers we are going headlong on this disastrous path. The younger generation in our Schools and Colleges, our power hungry politicians, our unscrupulous traders and corrupt beaurocrats are all victims of this current and they have no time honoured criteria left with them for judging the morality of their behaviour.

Let me make this more explicit as I consider it to be a very vital element in our life pattern. Basically a time has come when we have to re-examine our ideas of pleasure or happiness. If you create an atmosphere wherein people feel that material comforts or इंद्रियजन्य सुख constitute real happiness, you can never have a healthy society or individual. After all, अभ्युदय and निःश्रेयस् are two sides of the same coin and unless we seek both, life is not really meaningful. A wretched, poverty stricken, fatalistic, lethargic Society or Man cannot be our ideal. In the same way a very industrious, ambitious, affluent society devoid of दैवी गुण-संपदा can hardly satisfy us. We aspire for a prosperous society with its spiritual ideals spreading peace and bliss all around. Shri Bhagwatgeeta has placed before us the graphic description of an ideal man. It has enumerated for us दैवी and आसुरी qualities in Man. An individual or Society is considered to be degenerated when असुर संपद् dominates, when people with दैवी संपद् get feeble.

Now, to come to our main theme in this discussion, it is my humble contention that misconceived notion of happiness is always a basic factor in moral degeneration. Let us consider corruption for example. Even those who are rich often try to acquire more wealth by unfair means. Why? Because they think that money can buy them happiness. What kind of happiness? All conceivable pleasures of the senses! But the Sanatan and eternal Truth is that न जातु: काम कामानाम् उपभोगेन शाम्यते। This type of pursuit always proves to be futile. It is a mirage. Our tenet is: Howsoever you may search for happiness outside, you will never find it. The Source of eternal happiness is within. Young boys may not be able to understand the significance of self-realization. But at least they can be taught to be good and have faith in God. Unfortunately the system of Samskaras in Educational Institutions as well as our homes has almost ceased functioning.

Three: My further contention is that a moral individual or a Society on the whole adhering to certain moral code can never be created by laws passed in the legislatures. We have sufficiently experienced this in the decades after independence. Can anybody keep count of the innumerable laws passed by our Parliament and State Legislatures during the last 25 years? Are we more Moral because of these Laws? Moreover all immoral behaviour is not punishable by law, e.g. it is moral to help your neighbours or the downtrodden in the society. All saintly people have done it. But law will not take any cognizance if you do not help. Theft, violence, molestation etc. are crimes and receive punishment if you are caught and charges against you are proved. In spite of the I.P.C. every conceivable type of crime has increased in the country. Laws are essential no doubt, but they serve only a limited purpose. The truth is that the perennial source of moral behaviour is within us. If we fear God, if we respect healthy special traditions, if we aspire to get nearer to Divinity then of our own free will we will become selfless servants of the Divinity that abides in every human soul. We will then behave with the realization that God pervades everywhere. This will bring about a qualitative difference in our outlook on life.

Those who object to this type of training to all men and women in our land often argue that this approach leads you away from secular to a sectarian mode of life. But I feel that this objection is based on erroneous notions about secularism as well as religion and spirituality. I request such critics not to fall a prey to prejudices and apply wrong yardsticks to our life. At least in the field of morality let us be sincere. Lack of sincerity and honesty in our thinking and doing has already done great harm to the Society. Success in our secular life also depends on certain qualities of head and heart. The question is wherefrom will these qualities come? The Saints in all lands must be considered as guiding lights in this respect. We are all well acquainted with the great tradition of भागवत सांप्रदाय in Maharashtra. We are at present celebrating the seven hundredth birth anniversary of Saint ज्ञानेंश्वर. At the end of his immortal work-the ज्ञानेश्वरी-we find his पसायदान. In it he has asked the Lord of the Universe -विश्वेश्वराओ- to bestow eternal happiness on all. His prayer is for all men to be faithful, good, happy and moral. If these noble thoughts are carried to the masses-Young and Old-it is bound to have a great impact in elevating our moral standards. Such teachings have a universality about them. It is dishonest to stamp them as sectarian. This universal teaching should form a part of our education. This issue need not be evaded in the name of Secularism. As Dr. Radhakrishnan has aptly remarked "we suffer from sickness of spirit." A great judicial figure like Shri Meherchand Mahajan wrote about a decade back ".... The absence of religious and moral instructions in our schools and universities under the wrong conception of a secular state is greatly responsible for the low moral and ethical standards of our life." Ex-Director of Education of Bombay State, Miss Panandikar issued a circular to all schools in 1956 which says,-"I wish to emphasise that the ideals of secular democratic Society demands the greatest attention to the moral and spiritual values which should, therefore, continue to be Supreme concern for educators in the present as in the past ages."

I have dwelt on this remedial aspect a bit at length because I feel that wrong notions of Modernism and Progressivism have created some confusion in our minds-especially in the younger generation. It must be plainly understood that ultimately moral behaviour depends on our judgement about ends and means. Modern inventions, comforts, technology etc. must facilitate our progress towards the cherished ends. It has to be conducive to human happiness. For this man must know the purpose of his existence, the relation between man and society or व्यष्टि and समष्टि. Science in the hands of people with wrong or आसुरी motivation may lead to disaster. Let us not forget Nagasaki and Hiroshima. The situation has become much more explosive since then. It is said that in a few coming decades scientists will be able to create men according to given specifications in their laboratories. Who can guarantee that some power hungry dictator will not create monsters to aid him in his evil designs ? So even the Scientists have begun to think that there should be some Authority to decide what they should do and not do. Ultimately the whole question boils down to universal recognition of certain values. Material prosperity, science and technology without elevating soul force and enlightenment may prove to be disastrous to mankind. Even to-doy the affluent post-war societies are facing various problems of morality and character. Real Happiness or inner peace is eluding them. While we are trying to imitate them they are in serious search of some message from the East. There is a manifest inclination in them to look inward and learn the techniques of overcoming or subduing animal passions and reactions to situations.

So far as India is concerned it is my humble opinion that a serious and long range view has not been taken of the problem of moral and ethical standards of the people at large. Many of our national problems have sprung out of this apathy after independence. Our thinking has been ad hoc and failed to comprehend the ill effects of many of our policies on the coming generations, e. g. political and administrative corruption has totally perverted the sense of values in the society. People bluntly say that corruption has become a way of life with us. A philosophical justification is being given to human vices and people known to be corrupt and devoid of moral standards enjoy a social status. This is a very dangerous situation. As the old saying goes "मणिना भूषित: सर्प: किमसौ न भयंकर:?"-his place should be in his hole away from human view. He is not to be glorified

Now the question is: What can immediately be done to remedy the situation ? Here are a few suggestions for action–

(1) Moral and spiritual content should be given to our education. Boys should be taught to respect certain universal moral values.

(2) Some sort of deterrant action should be taken against those who violate the moral discipline.

(3) Channels of mass communication such as newspapers, books, movies, radios, T.V. etc. should not ridicule healthy moral attitudes, or devotion and encourage permissiveness.

(4) Hypocrisy, double standards, vice and dogmatism in those in responsible positions should be done away with. There may be differences of opinion; but they should be sincere and without ulterior motives.

(5) We should explicitly recognise that धर्म (duties to be performed for the orderly maintenance of society–समाजधारणा), अर्थ, काम and मोक्ष is the concept of a full and purposeful life which naturally will be moral. Traditional knowledge in this respect should widely be spread in the Society by whatever means possible. The teachings of popular Saints should stand in good stead in this effort.

In this way, we may be able to improve and strengthen the moral tone of the society and the individual–a duty which we have sadly neglected during the post independence period.

○●○

Presidential Remarks

- Shri. N. S. Metrani,
Retd. District Judge,

Ladies and Gentlemen,

I am indeed grateful to the Board of Trustees for giving me an opportunity to preside over the Seminar which commenced on 17-10-1975. During these 3 days, we have had interesting and thought-provoking speeches from persons coming from different walks of life. The subject chosen for the Seminar, Viz. " Moral Trends Since Independence; Causes of Moral Degeneration, if any, and Steps for Improvement, " is undoubtedly important and relevant and somewhat ticklish too, and the same has been dealt with by different speakers to the best of their ability.

2. You remember that on 17-10-1975, we commenced the Seminar with a welcome speech by Shri. K. D. Sangoram, Trustee. The inaugural address was delivered by His Holiness - The Swamiji Nagnurmath. His Holiness laid stress on religion and the necessity for it in the present day conditions and advised the audience to follow the religious principles in every day life so as to make life worth living. His Holiness then inaugurated the Seminar, blessed it and hoped that the deliberations which would follow would result in the discovery of ways and means to ameliorate the sufferings of the humanity at large.

3. Precisely at 10 A.M., the Most Rev. Ignatius Lobo, Bishop of Belgaum, commenced reading his paper on ' Religion and Moral Values ' The paper proved to be

very interesting. Rev. Lobo pointed out the achievements made after Independence; but at the same time he observed that whilst material progress is gaining greater and greater momentum among us, spiritual progress has been steadily on the wane. He gave several concrete instances of degeneration and emphasized that moral and spiritual values should be instilled into our youths. He also explained what moral degeneration means and dealt with the idea of liberty, religion etc., and concluded that religion, which is the embodiment of moral and spiritual values elevates and ennobles family life, removes the grounds of class warfare, promotes unity and brotherhood among all men, fosters a spirit of charity, mercy and philosophy and offers both the individual and the Society, the highest values of life, as it is the golden bond that binds the heart of man to the heart of God.

4. On the same day, in the afternoon, two papers were read, one by the well-known social worker Smt. Shakuntala Kurtakoti, M. A., Secretary, Gandhi Peace Foundation, Dharwar, and the other by the Scientist from Indian Institute of Science, Bangalore, Dr. Narain Mahishi, F.R.I.C. (Lond).

5. Smt. Kurtakoti's theme of the paper was 'Moral Trends Since Independence; Political, Social and Economic conditions and their influence on Morals.' She examined in detail the achievements and failures during the 27 years of our independence and their influence on our life and evaluated the policies framed to achieve our dreams. She, however, complained that we are still far from the economic and social goals set out in our Constitution. She was not happy with the kind and manner of economic planning and the system of education. According to her, our

failure in economic and political field is mainly due to our failure in bringing social change and as such the creeds have remained merely slogans.

6. Smt. Shakuntala Kurtakoti was followed by Dr. Narain Mahishi, whose subject was "Influence of Education, Science and Technology on Morals." You remember that he did not claim to be either a philosopher or a religious leader but only a scientist involved in the administration with a little bit of research back-ground. He peeped into the historical past and gave instances of the phenomenal Progress made by our country, in Technology, Science, Archealogy, Academic Front, Astronomical knowledge, Medical knowledge, etc. He bewailed that in the period following the decline of the scientific endeavour, the unity in India was shattered because of the Muslim Rule, which was followed by the British Rule. He expected more after the advent of Independence. He stressed the importance of Education in this science-based world and urged that whatever be the obstacles, we have got to modernise the country, which does not mean that we should altogether forget about moral and spiritual values.

7. On 18–10–1975, two papers were read in the morning and two in the after-noon. Prin. B. T. Bhalerao, M. A. had for his subject: "Political and Economic Policy and Morals since Independence." He administered some home-thrusts in the light of the prevailing conditions. His paper was undoubtedly lucid and thought-provoking. According to him, the growth of science and rationalism have dethroned God and Religion as fundamental factors governing human relationship, man-kind is groping for a system of morals based on reason and a rational morality is yet to be established, yet to be socially accepted. He

gave a brief valuation of the moral trend emerging from the political and economic policies of our Nation since Independence and explained in no uncertain terms his dissatisfaction regarding the moral health of our society that exists to-day due to the economic policy and programmes. From the rampant corruption, black-marketing, labour unrest, indiscipline, evasion of taxes, smuggling, illicit distillation, etc., he maintained that they are all related to economic policy and programmes. He characterised the controls, permits and licences as mischievous. He also dealt with the burning problem of inflation and concluded that while political policy has been and is of high moral standard, the economic policy and programmes have led to a situation in which all that is moral may be destroyed. According to him, the remedy lay in re-thinking and reforming over economic policy, programmes, principles and announcements.

Prin. B.T. Bhalerao was followed by Shri. M. S. Deshpande, M. A., of Athani, a devoted disciple of Gurudev Ranade, an exponent of Gurudev Ranade's teachings and philosophy and a great Sadhaka, who has made rapid strides in his assent towards self-realisation. He dealt with the subject : " Our Moral Fall ; Its cause and Cure." He explained the nature of moral life, our mental conflicts, the cardinal virtues, our recent past, our present plight, the prominent causes of our fall and the effective remedy for our future rise, and concluded that if we evoke the grace of God and work in a spirit of dedication under the directions of our Saints and Seers, we will certainly accomplish the all important result.

8. On the same day, we met in the afternoon to listen to the papers read by Shri. V.G. Kanetkar, I.P. (Retd)

Poona, and Prof. (Smt.) P. G. Kamat, Professor of Philosophy, Panaji.

Shri. Kanetkar's subject was 'Laws and Morality'. His paper contained a mine of useful details. It exhibited the vast experience which the reader had gained during his tenure as a Police Officer. He made no secret of the fact that he was a confirmed heretic. His assertion in the non-existence of God evoked a number of questions from the audience; but I had to point out that Shri. Kanetkar was entitled to have his own views on the question of non-existence of God. This apart, he was justified in claiming that his views on Law and Morality were formed by him not only as a result of experience collected in his long police service but also as a result of some hard thinking which he did on the subject and that they would not be brushed aside as mere rig-morale of an ignoramus. According to him, what we need is the mental well-being and the moral well-being, leaving aside spiritual well-being. In his opinion, our present plight is mainly due to (a) clinging to some norms and values which are not relevant any longer, (b) blind faith in God and Religion, (c) excessive importance attached by man to money, (d) pursuit of self-aggrandizement by those (human being or nation) in a position to do it and (e) fanatic faith in Nationalism.

On the whole, I should think that Shri. Kanetkar has done full justice to his subject, although there may be honest difference of opinion on some points.

9. Prof. (Smt.) P. G. Kamat dealt with the subject 'Post Independence Moral Trends in Indian Society.' She appeared to be a great admirer of the British Institutions and traditions and the legacy they left behind them while leaving India. She graphically narrated and discussed the

Indian conditions as they existed before the British came on the scene, Muslim impact, British notions of equality, British Christianity, British traits and practice, British trader respectability, the good and evil that were in British legacy, etc. She also suggested some remedial measures for improving the conditions.

To-day, you have heard some interesting papers read by Shri.P.R. Dubhashi, I.A.S. Divisional Commissioner, Belgaum, Shri.V.B.Naik, M.A.,LL.B., Bijapur, and Shri.C.P.Bhishikar, Editor, Tarun Bharat, Poona.

As you know, Shri.P.R.Dubhashi is a distinguished member of the I.A.S. He had a brilliant academic career. He is a vary popular figure in the social life of Belgaum. You will find him, during his leisure hours, attending social functions and making brilliant and impressive speeches appropriate to the occasions. It cannot be gainsaid that he is a capable and successful administrator and judicial minded too. The speech which he delivered this morning was undoubtedly interesting, instructive and thought-provoking. The ease with which he dealt with the subject 'Morel Trends since Independence' is remarkable. He explained the various aspects of the term 'Morals' and pointed out that there has been a phenomenal change in the morals of people during the last 27 years after Independence. He gave a brief sketch of the keleidoscopic changes that have been taking place and dealt with the various changes graphically and in detail. He described the decline in spiritutal values and the ascendancy of the material values of life which are patent. According to him, our attitude towards the material possession also affected our attitude towards work. He deprecated the love for easy money and soft life and commercialism of art and education. He regretted that the tendencies of a permissive society which were prevalent in the Western world have made inroads into the morals of our people. He pointed out that the same rat-race which is seen in the acquisition of wealth has also cropped up in the acquisition of power, by hook or crook, that politics is not for those who suffer or sacrifice for the country but for those who manipulate things unscrupulously and that power is some-times used not to serve people but to acquire wealth. According to him, politics of power has only increased the hold on caste, and now drinking, which was considered to be a moral sin in the past, has become a sign of modernity and respectability. His warning against superstition and the new Gurus and their wealthy followers was timely. He vividly depicted the contradictions in values and urged upon us to fight for the moral values which could be done, firstly, by a big programme of adult education; spreading the appreciation of correct sense of values among people generally; proper education of the young generation; and the social exposure and boycott of those who use immoral means to further their own power and wealth. He asked us to consider these persons as social sinners and exhorted that intelligent and dedicated people should undertake a regular movement to fight the deterioration of social values.

The sincerity and earnestness which dominated Shri. Dubhashi's speech have made a deep impression on our minds and inspired us to eschew all that is bad and evil and follow the correct principles of life, so as to ensure happiness in life.

10. Shri. P.R. Dubhashi was followed by Sri. V.B. Naik, M.A.,LL.B., a veteran Journalist from Bijapur. I

know him since I joined the Judicial Service at Muddebihal in 1936 as 2nd class Subordinate Judge. The weekly paper which he edited contributed in no small measure in awakening the spirit of service and sacrifice when we were groaning under the yoke of the British Rule. He has described the conditions which prevailed prior to Independence and the efforts made by us to win Independence. He has given an objective assessment and evaluation of the recent trends in the behaviour of the Citizens of this great ancient land, to assist the correct formulation of our future plans and programmes. He has displayed optimism in his out-look on men and matters, despite the modern disquieting trends, and hopes for a bright future for our beloved nation.

11. In the after-noon Sri. C.P. Bhishikar, another veteran journalist from Poona, took us on a higher plane while dealing with his subject: " Moral Trends since Independence ". He lamented over the deteriorating moral standards of the people during the post–independence period. Although the older generation often criticises the younger generation for adopting new ways of living, he was firm in his view that the old order has to make room for the new order without grumbling. He made no secret of the fact that there has been degeneration during the post independence decades and suggested that in order to prevent the flood gates to various degenerating influences the type of education to be imparted to the younger generation must be given proper spiritual content, which, according to him, is of vital importance in our national lifer He maintained that if we really want to restore the moral standards and help the regeneration of our society we cannot afford to pursue only material ends. He disclos-

ed that the tragedy of the peculiar situation in our history at the present juncture lay in three major counts which he explained in detail. He joined the other speakers in asserting that the political and administrative corruption has totally perverted the sense of values in the society and that corruption has become a way of life with us. He wondered how people given to human vice, and known to be corrupt and devoid of moral standards could enjoy the social status and he characterised it as a dangerous situation. He made as many as five suggestions to remedy the situation.

12. I have so for summarised the views of those who have read their papers during these three days. You may naturally expect me to say something on the subject. Since all the speakers have exhaustively dealt with the various aspects of the moral trends since independence and also the causes of moral degeneration and steps for improvement, very little is left for me. However, I shall be failing in my duty if I do not tell you what I feel about the present situation.

13. The Constitution of India no doubt lays guidelines to secure all its Citizens justice, social, economic and political, liberty of thought, expression, belief, faith and worship; equality of status and of opportunity and to promote among them all fraternity assuring the dignity o the individual and the unity of the nation, but some of us ignore the basic principles enshrined in the Constitution and behave in a manner so as to invite adverse criticism.

14. Formerly I was a member of the Judiciary andf I have served in the Judicial Department before and after the integration of States in 1956. I think I am not wrong

when I say that, in the past, Judicial Department was the only department which was immune from corruption and was respected and held in high esteem by the public. Recently however, there have been murmurs that corruption has made inroads in that deparment as well. This is undoubtedly most disquieting. All the same, we have to face the situation as it is and try to find out some remedy whereby corruption can be minimised though not completely eradicated. In my opinion, the remedy lies in keeping the members of the judiciary above want and a blunt refusal on the part of those who have something to do with the law courts to be a party to the graft. I may tell you that in some places in this State, where I have served, there is no trace of corruption, but they are far and few between. The litigant public must be made to realise that by being a party or privy to corruption, they are not only committing a sin, but are also rendering disservice to the nation.

15. As regards the other departments, I have heard that corruption is rampant, but I am not in a position to tell you the extent of it. Never-the-less, we cannot shut our eyes and allow the situation to deteriorate still further so as to endanger our national interests. In my opinion, a band of selfless workers should gird up their loins and devote some time in the cause of removing corruption and other attendant evils. Although they may not fully succeed in eradicating corruption, they will have made a good beginning and may also have the satisfaction of having done some good and solid work in the interest of the nation.

16. Almost all the speakers have complained against the rampant corruption and other evils at all levels and have suggested some remedies which, if adopted, may tend

to improve the morals, both political and administrative Economic policies also do require re-thinking in the light of the experience gained during these 27 years.

17. I tender my sincere congratulations to all those speakers who have participated in this seminar and made it a grand success. I am also thankful to the members of the audience who have put pertinent and intelligent questions to the speakers to have their doubts cleared. As you all know, it was made clear in the beginning that it was open to a member of the audience to put questions to the speakers to have their doubts cleared on points which he or she could not comprehend. Keeping this suggestion in mind, they, I believe, got their doubts cleared.

18. I am at the same time thankful to you all for giving me a patient hearing.

19. I again thank the organisers of this seminar for giving me an opportunity to preside over this momentous seminar, and I conclude.

○●